XXVII. LECTVRES, or readings, vpon part of the Epiſtle *written to the Hebrues.*

Made by Maiſter Edward *Deering, Bachelor of Diuinitie.*

AT LONDON, Printed for Thomas Woodcocke.

ANNO. 1590.

To the Christian Reader increase of faith and knowledge, with an earnest zeale in Christ Iesus the Lord.

THe Epistle to the Hebrues conteyneth such doctrine as the holy Apostle knew most necessarie for the Iewes, who (a fewe excepted) in the blindnes of their hearts, acknowledged not Christ Iesus for their Messias: albeit all things long before propheeied of the Messias, by the holy Patriarches and Prophets, were in him clearely and fully accomplished, and that in the eyes and eares of all Israell. This their great blindnes caused the excellent light of this Epistle to be set foorth to the whole world: for as their other wants and falling off from the faith, and naturall Oliue tree, caused the fulnesse and graffing in of the Gentiles: so their doubtfulnes, as the doubtfulnes of Thomas, occasioned such cleare doctrine, that wee which come afterward, cannot now without singular impietie, make any doubt in the doctrine and Gospell of our Lord Iesus Christ, the which long agoe hath not been both made, and fully answered.

Whereupon, all men ought to bee armed with this perswasion, that whosoeuer againe doubteth, where the doubt is alreadie taken away: and who so euer sinneth the sinne that hath been heretofore punished, is a double offender: for he is not guiltie of the infidelitie alone, or of the sinne, but also of despising the example set downe for vs, that we tremble at the iust iudgements of God a-

gainſt other, ſhould anoyd the ſinne in our ſelues: knowing that if We communicate With the wicked in their blindnes, we muſt alſo communicate With them in the daunger if in the prouocation, then in the puniſhment. Wherefore, concerning my firſt words, the Iewes acknoWledged not Ieſus Chriſt for the Meſſias and redeemer of the World: but We muſt acknoWledge it, and the rather hauing amongſt the vnſpeakeable treaſures of the word of God this precious Epiſtle, Wherein the doctrine of the perſon, and offices of Chriſt are moſt ſubſtantiallie prooued, and witneſſed by the holie Ghoſt.

For, therein the Apoſtle chiefly prooueth Chriſt to be the annoynted of God, annoynted not With common oyle, but With the oyle of gladnes, that is, With all fulneſſe of the ſpirit, into a Prophet, a Prieſt, and a King: ſo that in trueth he alone is the Prophet that teacheth vs the Wiſedome and loue of the father: he alone the Prieſt that waſheth away ſinne, and maketh peace With his ſacrifice, euen a high Prieſt after the order of Melchiſedech; all other Prieſts after the order of Leui being for the time, but ſhadowes and figures of the light and life in Chriſt: he alone the King of Salem, whoſe kingdome is Without vnrighteouſnes, and euerlaſting, not as other kingdomes, Which are outward and bodilie: but his kingdome frameth and ruleth the heart, by the ſpirit of God and the ſcepter of his lips: the throne thereof being eſtabliſhed in trueth and maieſtie for euer and euer. Beſides theſe chiefe parts, being the bodie of the Epiſtle, there be other braunches, conteining both vehement exhortations to the Worthie receiuing of the Word, and preſent doctrine in faith, and alſo to the bringing foorth of the plentifull fruit thereof in patience.

This excellent Epiſtle, about foure yeares paſt, Was expounded in the Citie of London by two learned and godlie men, Who made, I ſuppoſe, their choice of that Epiſtle, as conteining verie neceſſarie doctrine for our times, Wherein the enemies of the Goſpell are too many, and preuaile too much againſt the peace of the Church: for they ſeeke righteouſnes in their owne workes and ſacrifices, Which is not found otherwiſe in heauen or earth, than in the righteouſneſſe and alone ſacrifice of our Lord Ieſus Chriſt:

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who not by the sacrifice of strange bloud, but by the offering vp of his owne bloud, being himselfe the sacrifice and sacrificer, made an end of al sacrifices and oblations going before, and left no place for any newe sacrifice or oblation to be vsed afterward. Neither was this all, that the Apostle ouerthroweth all other sacrifices, establishing that as all sufficient, which was at the fulnes of them according to the eternall decree of God the father, made vpon the altar of the Crosse once for euer, and so consequentlie confuteth the Papists, mainteining, euen with bloudie sacrifices of men, their vnbloudie sacrifice of the Masse: but moreouer, the doctrine is very profitable, and necessarie to stirre vp the mindes and furnish the hearts of professors of the Gospell with knowledge concerning the person and offices of Christ Iesus the Lord.

For to leaue the Catholiques (as they vntrulie call themselues) either to the grace of God to be conuerted (which God graunt vs hartilie to pray for) or to the blindnes of their heart, to worship they knowe not what: concerning the professors of the trueth, I beseech them in the mercies of Iesus Christ to knowe the height, the depth, the length and bredth, & all the measures of Christ preached in the Gospell, that as the foundation is most certeine, so it may be also certeinlie knowne, and bring foorth certeine fruites to the glorie of God and their owne assured saluation in him. Otherwise, if the knowledge of our Lord Iesus Christ be weake, our faith cannot be strong: if the faith be not strong, then our hope is small, and the afflictions of the spirit many. But on the other side, daylie and effectuall exercises of the word bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, and in patience we hold the possession of our soules till the day of our full redemption.

But to returne to the two Interpreters of this Epistle, the one liueth, and may doo well (if the Lord so dispose of his heart) to publish in Print his Readings made to his great praise vppon the whole: the other is layd vp in peace with the righteous: but before his death he painfullie gathered together the greatest part of his lectures, leauing them in writing, that therby he might

againe profite the Church after his death: and now they are publiſhed in print, to the benefite of the Church, the zeale whereof greatlie exerciſed his godlie minde, and many times brought his watchfull head, and weake bodie neere to the graue. Of whom I might truelie ſpeake much to his great praiſe, and yet nothing vnknowne: but let God haue the praiſe: neuertheleſſe, as I will ſay no more, in perſwading men, ſo I can ſay no leſſe in duetie than this: his goodneſſe was by the grace of God verie much, and his harmeleſnes more: his gifts notable, and his ſpirit more notable, accompanying him, for the meaſure of his bodilie ſtrength, with daylie increaſe, till the laſt day and houre, wherein, for our puniſhment, the Lord tranſlated him from mortalitie to immortalitie. Touching theſe his prælections, a goodlie patterne of his ſweete ſpirit, thou haſt them (gentle Reader) in thy hands, and I leaue them to thy iudgement, they need not my commendation. But be not thou deceiued in iudging good things by the firſt taſt: for they delight more the ſecond time, than at the firſt: & more at the third time, than at the ſecond. Trie my commendation, and giue thy ſentence.

But of all other readers of theſe M. Ed. Deerings expoſitions, I haue namelie to exhort and beſeech the Citizens of London, and others ſometime his diligent auditors, that they would now repaire their vnderſtanding, and reuiſite their conſolations, reaped at the firſt fruites of this preſent doctrine: that they would alſo examine, and take an accompt of their memorie, to ſee what is now ſet downe in writing here, that they haue vtterlie forgotten long ago. So, they ſhall behold how eaſilie good things, and comfortable things, euen things of eternall life, how ſoone they periſh, and for want of true reuerence to the Word, or diligent regard to our ſaluation, are by Satan made fruitleſſe: whereas in ſmall matters, old men haue freſh memories, as to remember where their gold lieth, and how many obligations they haue, and of what conditions. And what is it (I pray yõ) that in them cauſeth ſo good memorie? euen the heart ſet thereon with diligent care: which heart more ſet vpon that that is more pretious infinitelie, what iudgement, what comfort, what ſtedfaſtneſſe

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would it cause in the word of life? But how commeth so small heed in so mightie matters? Certeinlie hereupon, that the worldlie man is of a worldlie minde: and a man without the spirit (as the Apostle Iude speaketh) hath no tast of the spirit, no delight in spirituall riches, they are to him foolishnes. But of memorie thus much may may suffice: I would haue thought it too much, were it not that to learning and knowledge in man, I knowe nothing better. For thy memorie, though the voyce bee taken away, and the spirit with the Lord, yet the doctrine remaineth to thee in letters: remaine thou mindfull now to make that hereafter fruitfull to thee by diligence, which hetherto hath by negligence lien barren.

Let vs accompt it a blessing from God, that we haue thus manie of M. Deerings readings, the rest, which were to the tenth Chapter or there about, and the other three Chapters waite for, and desire some other mans faithfull labour. If any man hauing small hope to make the remainder like to that which wee haue, refuse therefore to attempt the matter; let him otherwise abounding with gifts and leisure, and hauing exercises in the Church, humble himselfe to bee in the second or third place, to finish the worke, and benefite the Church, whereunto all men are infinitlie indebted, and almost no man carefull to come out of debt.

But most of all, let vs continuallie pray, that our good God would, in these perilous ends of the world, put on vs all his whole complet armour to stand against the power and malice of Satan: that he would also illuminate our hearts with the bright beames of his wisedome and holie word, that wee may be freed from the darknes of ignorance and error: that the mouthes of the wicked may be stopped, and the lips of the children of God opened, and fulfilled with the praises of God.

Moreouer, seeing the Lord hath laied sharpe rods, and long time executed great iudgements vppon our neighbours round about: giuing vs now, all these eighteene yeres of our gratious Souereigne, the Gospell in great peace: it is our duetie, to consider our duetie in this behalfe: first, that we in brotherlie compassion, and in an inward fellowship lament, and to our power redresse

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their calamities: ſecondarilie, that wee be thankefull to God for our peace, and carefull to yeeld our ſelues in all ſinglenes and trueth, euery way obedient to the kingdome of our Lord Ieſus Chriſt, the king of peace, in as large and the ſame manner, that is to vs offered in the Word of life: in the third place, that all diligence be vſed, that the word may haue his free paſſage, and maine courſe to the ouerthrowe of all aduerſarie power, eſpeciallie of the open enemies, Papiſts and Atheiſts, and to the diſcouerie of other ſects ſpringing vp of their owne accord, where the word is not planted: finallie, to the cutting off of prophane and looſe life, which now aduanceth it ſelfe againſt heauen, and prouoketh the Almightie, except by diſcipline it bee broken downe, that the kingdome of Ieſus Chriſt may be moſt glorious on the earth, and that the ſonnes of men may be ſafe, and reioyce vnder the ſhadow of his wings. For a further vnderſtanding hereof, and of manie other like exerciſes in the knowledge and practiſe of Chriſtianitie, I referre thee (gentle Reader) to theſe Lectures, beſeeching God to make thy labours fruitfull with his continuall bleſſings, eſpeciallie in thy praiers: wherein as carefull for the whole Church alſo, pray that the Lord in mercie would make the Churches beyond the ſeas, rather partakers of our peace, With fulneſſe thereof, than in iuſtice to make vs companions of their puniſhment in the laſt place, and greateſt meaſure.

Amen.

The xxiiij. of Nouember. 1576.

The Prælections of *Edward Deering* vpon certaine of the first chapters of *the Epistle to the Hebrues.*

The first Lecture vpon the first verse of the first Chapter.

1 *AT sundrie times and in diuers manners, God spake in the olde time to our fathers by the prophets : in these last daies, he hath spoken vnto vs by his sonne.*

AT sundrie times and in diuers manners, &c. Before we begin the exposition of this Epistle, I will briefly speake somewhat of these three points : Why this Epistle was written, by whome, and at what time. And first touching the cause of the writing, though we knowe assuredlie, it was cause sufficient to leaue so excellent doctrine vnto the Church of God : yet a speciall occasion then giuen, was vndoubtedly this; The Iewes were stubbernlie set to the maintenance and defence of the lawe of Moses, holding fast all the ceremonies of it, as things necessarie, neuer to bee abrogate, but perpetuallie to be vsed in the worship of God. Among the residue, they did especiallie striue for Circumcision; next vnto it, for the obseruation of meates, and drinkes, and times, and feastes, and sundrie purifyings, as these things are namelie mentioded in the Scripture : besides these, other ceremonies, which they imbraced, and loued. And though manie thousands (as it is in the xxj. of the Actes) did beleeue; yet were they still

Why this Epistle was written.

Gal.4.10. Col.2.16. Act.21.25.

ſtill zealous for the Lawe, nor would poſsibly heare of the abrogation of it. Inſomuch, that they and their forefathers had made this an article of their faith, and it is the ninth article of their Creede, and they holde it to this daie: GOD gaue his Lawe to his faithfull ſeruant Moſes, and hee will neuer alter it, nor change it for anie other. And this their opinion, as it was rooted in them, ſo they had verie manie, and plauſible perſwaſions for it: they ſtroue not for the inuentions of man, but for the Lawe of God; not holden by traditions, but written by Moſes; not in doubtfull teſtimonie, but in manifeſt ſhewe of the glorie of God. And this their opinion, they did not thinke was anie coniecturall expoſition, but the manifeſt word, as it was often repeated, that this ſhould be an ordinance to them for euer. For this cauſe, the Apoſtle hauing compaſsion vpon his weake brethren, who beleeued in Chriſt (but were alſo thus addicted to the Lawe,) hee writeth vnto them this Epiſtle, by all meanes perſwading them, neuer to ioyne together our Sauiour Chriſt with the Ceremonies of the Law, whoſe glorie is perfect in himſelfe alone, and all height muſt be abaſed before him. Hee created alone, and he will redeeme alone; He made alone, and he will ſaue alone; and to be ſet in compariſon with him, all the golde, ſiluer, precious ſtones, and all the ornaments of the Temple, they are but *beggerly Elements*. Nothing elſe in earth, nothing vnder earth, nothing in heauen, nor in the heauen of heauens, no vertue, no power, no ſtrength, no name elſe that is named, in which, or by which, wee can bee ſaued, but onely the name of Ieſus Chriſt. And for this cauſe, this Epiſtle was written. Wherin it ſhall be good for vs, to marke how from the beginning Satan hath ſtriuen to obſcure & darken the glory of Chriſt: and how he hath holden ſtill the ſame purpoſe vnchangeably, euen to our daies. Firſt hee changed himſelfe into an

Cap. 5. 12. & 6. 1. & cap. 12.

Gal. 4 9.

Angell

Angell of light, with glorious names of Moſes, Moſes; vnder pretence of holines ſtriuing againſt truth: a marueilous practiſe, and in thoſe daies enough to haue ſubuerted the faith of manie. For who would haue thought, that ſuch men, ſo great louers of the Lawe, of the Temple, of Moſes, ſhould be enemies of the true Meſsias? or bee ignorant of the ſaluation and ſpirituall worſhip, which he ſhuld teach them? But here we learne, not to ground our faith, neither vpon the glorious words, nor vpon the glorious names of mortall men; for this deceiued from the beginning: but the word it ſelfe muſt be graffed in vs, if we will not erre. So now in theſe our laſt times, (in which the diuell ſtriueth as at the firſt) we ſee how manie ſay vnto vs, The church, the church, The pope, the pope, The fathers, the fathers; and manie thouſands are led with this ſound of words: yet in theſe words is no wiſedome, onely they renue the olde deceipt, in which the diuell firſt troubled the Churche of God. For what is the church they ſpeake of? who is the pope? who are their fathers? Are they greater than the Temple? than the Lawe? than Moſes? If not, then their names may be vſed for a cloake of falſhood, as the others were. Then we muſt trie them, and examine them, whether it bee a true Church, or true Fathers they ſpeake off. To followe a church you knowe not what, is to truſt to the Temple you knowe not how. And knowe it well, ſuch words are but mockeries, and ſuch ſpirites are of errour and darkneſſe. The effect is proofe inough: for the ende of their religion is, that ignorance is the mother of deuotion.

Now touching the Author of this Epiſtle, who it was, it skilleth not. For if the name had been heere, what had it ſhewed, but that GOD vſed the miniſterie of ſuch a man? and now the name is not knowen, it teacheth expreſly, *The Author.*

the doctrine is of God. And for this cause, to the bookes of holie Scripture, names are sometimes added, sometime not; that the doctrine of the Lord might bee vnto vs, without respect of person. And for my part, who wrote this Epistle, I can not tell, nor I see no cause, why I should seeke it. For when the Spirite of God hath left it out, can I thinke it the better, if I should adde it? I remember *Athanasius* saith; that since the Gospell was first preached, this Epistle was euer thought to bee *Paules*. But *Eusebius* as boldlie on the other side, saith; that he dareth constantly affirme, as the sense is the Apostles, so the phrase and penning is some other mans, but whose God knoweth. And thus much of the Author, whom we will leaue as wee finde him, a faithfull witnes of Iesus Christ, euen to the endes of the world, but whose name we knowe not.

In Dialog. de S Trini. fol. 11.

Li 6. ca. 19.

What time this Epistle was written.

Now for the time in which it was written. It is certeine it was in the Apostles dayes: For if it had been after the destruction of *Ierusalem*, threatning so oft the anger of God to those who would despise his Sonne, no doubt he would haue mentioned so singular an example. Besides this, he maketh mention of *Timothie* as his companion and fellowe, who was famous among the Apostles. And it is like that this Epistle was written about the latter ende of the Apostles age, because hee saith; that this doctrine first preached by the Lord, hath now been confirmed vnto vs by them that heard it. And noting the time how long the Gospell had been preached afore, he saith; that time required that nowe they should bee able to bee teachers of it. Againe, in the x. Chapter he putteth them in remembrance, that in times past they had suffered great and manifold afflictions for the Gospels sake. So that wee easely see this Epistle, as it is holie and apostolicall in the truth of doctrine, so it hath also the honor of their time. And thus farre of the occasion, Au-

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thor, and time of this Epiſtle.

Now as brieflie as I can, I will ſhewe you the Argument of the whole Epiſtle, and that is this; That onely in Ieſus Chriſt is the forgiuenes of our ſinnes. Which argument he handleth thus. Firſt ſetting out our Sauior Chriſt, who he is, in the ten firſt chapters: then, how ſaluation is thorough him, in the reſidue of the Epiſtle. In ſetting forth our Sauiour Chriſt who he is, hee ſheweth firſt the nature of his perſon, in the two firſt chapters: then what is his office, in the next eight. Touching his perſon, hee teacheth firſt that he is perfect God, in the firſt chapter: then, that he is perfect man, in the ſecond chapter; of which wee will ſpeake more particularly, in expounding of the text. Of his office, whereof we ſaid he intreateth in the viij. next chapters, he teacheth this firſt, that hee is our Prophet, from the beginning of the iij. chapter, to the xiiij. verſe of the iiij: then, that he is our Prieſt, from thence to the xix. verſe of the x. chapter. And though the Apoſtle, of purpoſe, and with great care, doo plainly teach, that Chriſt is our King; yet becauſe this neceſſarily followeth of the other, & there was no doubt, but that Meſsias, their Prieſt and Prophet, ſhould be alſo their Prince and King; therefore hee ſeemeth not to make any particular treatiſe of this, as of the other offices: but as he was a kingly Prophet, a kingly Prieſt, & the Sonne of God; ſo in proofe of all theſe, hee maketh with them manifeſt prooues of his Kingdome, as in the text more plainly (God willing) I will ſhewe, when I ſhall more particularly ſpeake of them. Now of his Prophecie, in the iij. and fourth chapters he teacheth this, that he is our only Prophet; prooving it firſt, becauſe the Sonne of God, tooke vpon him our nature, the excellencie of his perſon is warrant inough, that God ordeined him our onely Prophet. Secondarily, he was faithfull in his miniſterie, neither needeth any

The Argument of this Epiſtle.

Chriſtes prophecie.

to be ioyned with him. Thirdlie, he was more honorable than Moſes himſelfe, and therefore much more ſhould rule in the houſe of God alone. Fourthly, the Prophet ſaith, *To day if you wil hear his voice, &c.* Therfore by the Prophet cõmended to vs as our owne Prophet. Laſt of al, the nature of the word, agreeable onely to his perſon, maketh that he is our Prophet alone: and thus he endeth this treatie. Of his Prieſthood he ſpeaketh more at large, ſhewing firſt in the ende of the fourth chapter, what manner of Prieſt he is, euen ſuch a one, as by his owne vertue hath entered into the heauens, and made a way for vs, that we might boldly through him, come vnto God. After this, he beginneth a compariſon of the Prieſthood of Chriſt with Aaron, and ſo more clearly ſheweth, both his Prieſthood and the excellencie of it. This compariſon he maketh in theſe points; Firſt, that the Prieſt of the Lawe was a naturall man like vnto his brethren. Secondarily, that hee hath not a priuate worke, but doth all the peoples ſeruice in things appertaining to God. Thirdly, that he appeared not before God in his owne vertue and righteouſnes, but with offerings and ſacrifices for ſinne. Fourthly, that he was full of compaſsion toward his brethren, to pitie them in their weaknes. Fiftly, that he had his calling of God: In all which things, Chriſt exceeded all that were before him; and this he teacheth in the ten firſt verſes of the fift chapter. Then beginneth by occaſion, an exhortation which continueth to the vij. chapter. After that he ſetteth out at large, the example of Melchiſedech, and the cõpariſon of the firſt couenant, with the tabernacle & ſacrifices apperteining vnto it, ſo teaching at the laſt, our Sauiour Chriſt to be our onely Prieſt. The ſecond part of the Epiſtle which is, how this ſaluation of Chriſt is giuen vnto vs, in the 11. 12. and 13. chapters; the ſumme of it is, that we haue this ſaluation through faith, which faith is tried in manie

Chriſtes prieſthood.

afflictions,

afflictions, and ſtill bringeth foorth fruite in good workes.

Now let vs come to the text. I tolde you firſt, the Apoſtle prooueth the excellencie of the perſon of Chriſt, God and man. In this firſt Chapter hee prooueth his Godhead, and beginneth thus, *Manie times,&c.* In this firſt verſe, ſetting downe the generall propoſition of the whole Epiſtle, that God hath now made knowen vnto vs all our ſaluation in his Sonne Chriſt; naming him, Sonne, that theſe titles after attributed vnto him, might appeare more, to be according to the Prophecies of him. Then ſtreight he deſcribeth him, making it manifeſt that he is God. Firſt, by the glorie which his father hath giuen him. Secondarily, by the excellencie of his perſon. Thirdly, by the greatneſſe of his power. Fourthly, by the benefite purchaſed vnto vs. Fiftly, by the dignitie which to himſelfe he hath obtained: all this is in the third verſe. Laſtly, by compariſon with Angells; which compariſon he maketh in manie points, alleadging Scripture, according to the titles before giuen vnto him, and ſo endeth this firſt chapter. *Sonne.*

Manie times, and after diuers ſorts,&c.

Out of this verſe, firſt let vs note and conſider well, touching this doctrine which we are taught by Chriſt: the certeintie of it, which is firſt in the Author, who is God himſelfe, euen the ſame God of our fathers, which ſo manie times and waies, ſpake euer by his Prophets: euen he in aſſured truth, hath alſo ſpoken by his Sonne. Thus giuing the authoritie of the word of Chriſt to God the Father, that it might be confeſſed true, & to take away al vaine quarreling of cõtentious men, who vnder pretẽce of the name of God, would eaſily haue diſputed againſt our Sauiour Chriſt, and ſaid; We knowe God is true, and he ſpake to Moſes, hee ſpake to the Prophets: but this man ſpeaketh of himſelfe, and we will not heare him.

To ſtop this offence, though the Apoſtle might haue giuen the authoritie of his word, euen to the perſon of Chriſt him ſelfe, yet he would not, but ſaid thus, *God ſpake by him.* Another proofe for the certeintie of his word is, that he ſpake by his Sonne: in which name God ſealed it vnto him, to be his ſufficient witneſſe in the world, eueu as himſelfe had ſpo-
Matt 3.17. ken with a voyce of glorie; *This is my beloued Sonne in whome I am well pleaſed, heare him.* And this was a ſure and knowen truth vnto them, that no man had ſeene God at anie time, but the onely begotten Sonne, who is in the boſome of his Father, he reuealeth him He is the perſonall word, & maketh knowen all the myſteries of God, euen as he hath been preſent with him ie all his waies.

Now, as our Sauiour Chriſt is our certaine teacher of vndoubted truth; ſo how farre this truth is taught by him, appeareth alſo in the words: *Manie times, manie waies, by many Prophets, of olde, to our forefathers.* Of all theſe we muſt ſet the contrarietie in our Sauiour Chriſt, that God ſpake by him, not manie times, reuealing his will by meaſure, nowe ſome, then more; but once he hath ſent him, filled with all treaſure of wiſedome and vnderſtanding. And before God ſpake manie waies, either by Angells, or by the clowde, or betweene the Cherubins, or by Vrim, or by viſions, or by dreames: but now he hath ſpoken one waie, euen by Chriſt made our brother, with the voyce of a man, in the middes of the congregation, plaine and euident in al mens hearing, and all varietie ſhall ceaſe for euermore. Likewiſe before God ſpake by manie Prophets; now he doth not ſo, but hath ſent his Sonne alone in ſtead of all, that all his people ſhould heare him. Likewiſe thoſe times they are olde and paſt; but the time of Chriſtes teaching paſſeth not, but is for euer. And that was to the fathers, men of diuers calling, but this is to vs all of one condition. So this the Apoſtle

stle teacheth, that Christ alone, once euen in the daies of his life, after one manner and forme hath preached vnto vs all that Gospell, which eternally shall be the power of his heauenly Father, to saue all which doo beleeue. Now let vs marke first the agreement, and then these differences, manifestly to be seene betweene Christ and the Prophets. First, they agree al in this, that God spake by all, & this onlie they haue alike from the first to the last. Adam, Seth, Enoch, Noe, Abraham, Moses, Dauid, Esaie, Christ, not one of them, spake one word of a naturall man in all their ministerie, but onely the words of him that sent them: that is, they spake not themselues, but God spake within them. Whensoeuer were the time, whatsoeuer were the meanes, whosoeuer were the man, where soeuer were the place, whatsoeuer were the people, yet the words were the Lords. And whosoeuer he be in the Church of GOD from the beginning to the ending, to whom this Ministerie shall bee committed, if he will be numbred with Patriarchs & Prophets, Apostles and Pastors, & with our Sauiour Christ himselfe; whatsoeuer he speake, *Let him speake as the word of God.* For this couenant God hath made with all his seruants, euen as the Prophet Esay saith; *My spirite which is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seede, from hencefoorah, euen for euer.* And in deede whose words else should diuide betweene the marrow and the bones, but his onely, who alone searcheth the hearts & the reynes? or whose words should kill our earthly affections, but his alone who giues the sword of the Spirite. And we, whose messengers are we? or of whom are we sent? Is not God our master? and shall we not make our accompt to him, according to that which wee haue receiued of him? Wee must looke vnto our owne charge, and for all other men,

Only God must speake in the mouth of all ministers.

1. Pet. 4. 10.

Esa 59. 21.

Hebr. 4 12.

men, though they seeme to be pillers, what they are it skilleth nothing to vs, we are not accomptable by their giftes. Augustine, Ambrose, Hierome, Gregorie, or any else, they had their owne charge of God, and wee haue ours by warrant from God: they did speake, and so must we. If I speak out of the fathers of the Church, and knowe it to bee the woord of God, why doo I attribute it to man, rather than to God, whose truth it is? or if I speake of the fathers, and knowe it not to be the word of God, bee it neuer so true in the Doctors mouth, in mine it is sinne, because I speake not as I am taught of God. This I speake not so much for the papists, whose hearts and soules the decrees and decretalls haue stollen away, and left them without vnderstanding: but I speake it because of bretheren, who knowe not their calling, but fill the pulpets with Doctors and Counsells, and manie vanities, where they should onely speake the word of God, that our agreement may be with the Apostles & Prophets, and with our Sauiour Christ.

The first difference

Now let vs see the difference here spoken of, betweene our Sauiour Christ and all other Prophets, what wee may learne of them, was at diuers times reuealed, but that which Christ teacheth is reuealed but once.

Cap. 9. 26. Cap 22. 26

And this is twice after expressely noted by the Apostle himselfe, as in the ninth chapter; *Now at the latter end, Christ hath been once reuealed.* And in the xij. chapter, *Yet once will I strike, not onely the earth, but the heauens also.* And this it is which Saint Iude saith of the Christian faith, *that once it was giuen to the Saints*; which *once*, dooth meane the time of Christ in earth; for so hee saith. it was by his Sonne. For though the Apostle yet vnderstood not al, and the Spirit was after giuen them, yet the same Spirit did but lighten them in such things, as Christ had also taught thē, By this we learne boldly to refuse it, & accompt it as a bastard doctrine, whatsoeuer

ſoeuer is ſprung vp ſince, and commeth vnder the warrant of a mortall man; as namely the idolatries of that mightie king and prieſt, Prete Giam, of the Abizannes in Africa; and the idolatries of the great Cham, king and prieſt of the Tartarians in Aſia; and the idolatries of Iſmael, king and prieſt of the Perſians; and the idolatries of Mahomet, king and prieſt of the Saraſins; and the idolatries of the Pope and papall men, this day kings and Prieſts, as proud as the other: and of theſe whatſoeuer ſectes haue ſprung of Homares or Halys, Cuſelbaſoe or Caſaboe, of decrees and decretals, Thomiſts or Scotiſts, white friers or black; that eternall Goſpell (as they called it) more than 300. yeare ſince deuiſed at Paris; the reuelation of S. Bridget; al other doctrines and expoſitions, we muſt caſt thē all away, ſo many as came not in the warrant of our Sauior Chriſt once preaching vpon earth, which becauſe it was once, it confuteth all after it, and abrogateth all before it, which had diuerſitie of time, as the Apoſtle himſelfe gathereth, 12. Chapter 27. verſe.

The ſecōd difference

The ſecond difference, that the doctrine of Chriſt is taught after one ſort. For though firſt were miracles. and nowe none; firſt Apoſtles, nowe none: theſe were but meanes to confirme the preachiug, the Word onelie was the power of ſaluation, which is the ſame it was then. Which becauſe it is but one, therefore it is perfect. For if any had anie waie before been abſolute in him ſelfe, there ſhould none other haue come after it; but it pleaſed not GOD to giue the glorie vnto all thoſe manner of Reuelations, but reſerued it to the preaching of the Goſpell, which hee hath made his owne power to ſaue all that doo beleeue, and giuen it ſo great grace, that it worketh more mightelie than all miracles, and pierceth deeper into the heart of man, than anie manner perſwaſi-

perſwaſion, yea, though one ſhould ariſe from the dead to ſpeake vnto vs.

And therefore we may condemne that, which before vs was done, in building monaſteries, vowing of pilgrimages, honouring of Saints, ſetting vp of Croſſes, and ſuch like. For how were theſe things taught vnto men? not by preaching the Goſpell, but for the moſt part, men were driuen vnto it by feare and terrour of the night, as wee may ſee in in their owne bookes & legends. But as it was, ſo it is come vnto it, and the darkeneſſe hath couered it, out of which it ſprang.

The third difference

The third difference here, is, that that was olde, & therefore aboliſhed: for it cannot bee, but that which waxeth elder and elder, muſt at laſt vaniſh. But the Teſtament of Chriſt, it is ſtill newe, yea though it were from the beginning, yet it is ſtil the ſame, and the daie paſſeth not, in which it was giuen, but it endureth with the age of man. And therfore it is no ſacrifice of the new Teſtament, to haue a maſſe, which waxeth olde, and when it is done, is not, but you muſt haue a newe, and ſo fill your number. Neither yet is it poſsible that workes ſhould iuſtifie, which alſo wax old and are forgotten; ſo that the righteous man of an hundred yere old, if he leaue then his righteouſnes, it hath none accompt. The ſaluation of the world it is not thus, but alwaies newe; if once I be in this couenant, it is an euerlaſting couenant; I was not taken vnder condition of time, nor no time ſhall preuaile againſt me. The ſaluation it ſelfe, it is not changeable as Adams was in Paradice, but it is made ſure in the bodie of Chriſt, vnited with the perſon of his Godhead; ſo the wayes in which we are led vnto it, they are immutable, our faith is not quenched, our loue not extinguiſhed, our hope faileth not, nor the holie Spirite can euer bee taken from vs, but ſtill they are new euen to eternall life.

The

The fourth difference, is, in the fathers with whome the first couenant was made, who, though they were all called in Iesu Christ, yet was there a difference of their honor, and euerie one more exalted, as God approched more neere vnto them. So Abraham and his posteritie were a more honorable people, than the other before him. So the Israelites that had receiued the Lawe, and dwelt in the Land of promise, had greater blessing than their Fathers in AEgypt. So Iohn Baptist more than all Israel. But nowe they that are called of Iesu Christ, by his owne voyce, and in him crucified before their eyes, haue attained a singular honour, and the least of them touching their calling, are greater than all Patriarchs and Prophets. And these all in like precious faith, like spirite, like promises, like couenants, like accepted of God, euerie man in his owne measure of grace. No difference of Iewe or Gentile, learned or vnlearned, but all haue through faith one entrance vnto the throne of grace: that I neede not say now, O Lord remember Dauid, and the Couenant made with Abraham; but, O Lord remember mee, and the Couenant which thou hast made with my Fathers house. For vnto all, both those that are nigh, and those that are farre off, there is but one Couenant in Iesu Christ, whome now wee knowe, not according to the flesh. And this excellent glorie of Christian men, (dearely beloued) as often as I remember it, it grieueth me to thinke vppon the madnesse of some, who call themselues spirituall, and other temporall; themselues cleargie, and other laitie; themselues regular, and other secular, themselues (they should say) strangers from the Lord Iesus, and other the liuely members of his bodie: For what is it els to make this difference, but to denie the brotherhood in the calling of Christ?

The iiij. differenee

The fift difference is, that GOD then spake by his Prophets,

The fift difference

phets, now by his Sonne: by Prophets, meaning the continuall ſucceſsion of Prophets in all ages. For as they were men taken away by death, ſo it was neceſſarie for others to come in their places: and becauſe no Prophet was able to giue his grace to other, or of his fulneſſe make other learned in the myſteries of GOD, but they were all taught of the Lord: therefore they had the credit of their woord euerie one in himſelfe, and none iudged by anothers gifts. But ſo it is not with the Sonne of God: for both hee liueth to appoint vs teachers ſtill, and of his fulneſſe he giueth all other their continuall increaſe of grace; for which cauſe now, the warrant of all dependeth vpon him alone; and the greateſt Apoſtle that euer was, hath no other glorie, but onelie to be his ſeruant and meſſenger; for hee is that Redeemer, whoſe word muſt be in the mouth of his ſeede, and in the mouth of his ſeedes ſeede, after him for euermore. So that it muſt needes be the pride of verie antichriſt, for a mortall man to exalt himſelfe, and giue the warrant of truth vnto his owne word: that he cannot erre, that all knowledge is in the cloſet of his breaſt, that we muſt beleeue it as the Goſpell whatſoeuer he decreeth. A vile ſeruant ſo to ſwell in pride, and ſet himſelfe in the ſeate of the Sonne of GOD: why doo we not abhorre it? and rather kiſſe the ground vnder the feete of the Sauiour of the world, to be ſlowe to ſpeake out of our owne heart, and quicke to heare what he hath commanded? And theſe be the differences, which I thought good to note vnto you, as the apoſtles words plainly teach them. Now where it is ſaid, *In theſe laſt times*, meaning the dayes in which this Goſpell is preached, which alſo the Apoſtles and Prophets call *the ende of the world, and laſt daies:* It hath this name, both for becauſe in compariſon of the age of the world, theſe daies ſhal be but few, and alſo for that the will of God is finallie reuealed in his Sonne Chriſt;

Christ; who shal inherite the glorie to be our Prophet, from the day in which first his Father sealed him to that office, euen to the latter ende: and thus much of this first verse.

Now let vs praie to almightie God our heauenly Father, who hath so loued vs, that hee gaue his onely begotten Sonne, to leade vs in the way of truth, to saue vs from the bondage of death, and to sacrifice his owne bodie for the ransome of our sinnes; that for his sake we may bee strengthened with the grace of his holie Spirite, to heare his word, and keepe it, that we may in a good time, and happie issue of our waies be blessed by him, who is our onely Sauiour: to whom with the Father and the holie Ghost, bee honour and glorie for euer.

The second Lecture, vpon the second and third verses.

2 *VVHom he hath made heire of all things, by whom also he made the worldes.*

3 *Who beeing the brightnesse of the glorie, and the ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places.*

WEE haue heard, how the Apostle hath taught, that our Sauiour Christ the Sonne of GOD, hath been once sent vnto vs, an eternall Prophet, to teach vs all things which GOD hath done for our saluation, and thorough the preaching of the Gospell,

Goſpell, to ſanctifie vs all vnto him: that him alone wee ſhould acknowledge to be our leader vnto eternall life. Now the Apoſtle beginneth to prooue this ſingular glorie, to belong onely to Chriſt, which he doth by ſetting out a ful and large deſcription of him, in which, as I ſaid, he proueth him to be eternall God.

Firſt, by his rule ouer all creatures, verſe 2. Then by the glorie of his owne perſon. Thirdly, by his great power. Fourthly, by his benefite beſtowed vpon vs. Fiftly, by his glorie purchaſed to himſelfe, verſe 3. Sixtly, by compariſon with Angels, verſe 4: which compariſon he maketh in manie points, as ſhall appeare in the reſidue of the chapter. The rule of Chriſt ouer all creatures, he ſheweth in this, *That he is heire of all, and created all.* By *heire of all*, meaning, howe in the perſon of a mediatour he hath reſtored all, as in the perſon of the Sonne, he was the wiſedome of God to make all. And therefore called the *heire*, becauſe hee reſtored not the world, but by redeeming it, and purchaſing it vnto him ſelfe, according as God the Father had giuen it to bee a recompence vnto his worke: in which reſpect it is ſaid, that GOD appointed him *heire of all things.* This our Sauiour taught vs, when he ſaid; *All power is giuen vnto me in heauen, and in earth. And all things the Father hath, are mine:* not onely earthly things, but alſo heauenly: For of the graces of the ſpirite, he ſaith alſo, *He ſhall glorifie me, and take of mine, and giue it vnto you.* The Apoſtle addeth, the ſecond note of this authoritie. *That by him the world was made:* by the world, meaning all things in heauen, earth, and vnder the earth: For ſo Saint Iohn addeth to this teſtimonie, *And without him nothing was made, whatſoeuer was made.* Then if all creatures were made by him, himſelfe was vncreate, and onelie Creator of all that is, that wee might boldly giue him the glorie of the Father Almightie, maker of Heauen & earth.

Mat 28 28
Iohn 16.15

Maker of the World.

And

And this is notably ſet out by Saint Paul in the firſt chapter to the Coloſsians, where he ſaith; *He created all things in heauen and earth, viſible and inuiſible, whether they be thrones, dominions, principalities, or powers, all things were made by him:* of which it muſt needes follow, euen as S. Paule alſo concludeth, *that he is God aboue all.* Col.1.15.

The ſecond thing wherein Chriſt is here exalted, is the glorie of his perſon. Firſt, that he is the brightneſſe of his Fathers glorie, which title is abſolutely giuen him, as eſſentiall vnto the Sonne of God, not onely before vs, but euen before his Father; that as all the properties of the Godhead haue their being in the perſon of the Father, ſo the brightneſſe and beautie of them is in the perſon of the Sonne, and ſo this name was proper to him before the world was made; noting, that eternally he was of the Father. In which ſenſe, Saint Iohn calleth him *The word*: not according to the time in which creatures haue been, but an eſſentiall word before all creatures. *In the beginning* (ſaith he) *was the word, and the word was with God.* But of this myſterie I ceaſe to ſpeake; for we cannot knowe it, ourtongues cannot ſpeake it: and theſe verie words which I now vſe, or anie man can vſe of Gods maieſtie, thinke not that their ſenſe & meaning is according to Gods nature, they are onely helpes of our weakneſſe, that by them our faith might bee quickned in a ſpirituall vnderſtanding, otherwiſe all the words in the world, cannot expreſſe the leaſt part of the liuing God: touching vs, he is called, *the brightnes of his fathers glorie*, manie waies, as; becauſe in our nature he ſhewed foorth the liuely countenance of his father, in all fulneſſe of grace and truth, and becauſe in the power of his word, he wrought mightily in all creatures; and againe expreſſelie Saint Paule calleth him, *The image* (which is the ſhining brightnes) *of God*, in reſpect of the cleere manifeſtation of the Goſpell, in which he hath

Brightneſſe of glorie in reſpect of his father

Iohn 1 14. Iohn 5.36. 2.Cor.3.18

ſet out ſo glorious a light of the power of God to ſaue his elect: ſo he is to vs the brightneſſe of glorie, becauſe many waies he ſhewed foorth the glorie of his father vnto vs. Euen as Saint Iohn ſaith; *No man hath ſeene God at anie time: that onely begotten ſonne, who is in the boſome of his father he hath reuealed him.*

Iohn.1.18.

Ingrauen forme.

The ſecond thing here attributed to him, is, that *he is the ingrauen forme of the perſon of his father*: noting hereby the vnitie of ſubſtance, as in whom *the fulnes of the Godhead dwelt bodelie*. Euen as Saint Paule doth alſo call him, the *image of God*; diſtinguiſhing him by this name from all ſhadowes and figures, like as this Apoſtle vſeth the word in the tenth chapt. And here expreſſely he addeth *ingrauen*, aboue all the figures in the law, the Ephod, the Vrim, or the Arke it ſelfe, ſhewing the excellencie that is in Chriſt.

Col.1.15.

Suſteiner of all things.

The third title of honour here giuen vnto Chriſt, is, of the greatneſſe of his power, and that is, *that he beareth vp all things with his mightie word*. In the metaphore of bearing, after the manner of the Prophets, no doubt hee meaneth, the nouriſhment and preſeruation of all things in the ſtate that God hath giuen them, which is his prouidence watching ouer all his workes. Now this being knowen to be the work of the liuing God, *That in him we liue, we moue, we are*: and this manifeſtly agreeing to Chriſt, by cleare proofe of all his workes here in the fleſh, in which he reuealed the image of God in him. In this alſo it is aſſured, that he is verie God, the ſtay and ſtrength of the world, without whoſe hand all things would fall into confuſion.

Act.17.28.

Purger of our ſinnes

Fourthly, he extolleth the perſon of Chriſt by the greatnes of his benefites beſtowed vpon man, in theſe words; *By himſelfe hauing purged our ſinnes*, put in here as a parentheſis, becauſe it ſheweth the way how Chriſt purchaſed that excellent dignitie *to ſit at the right hand of his Father*, whereof

after

after he ſpeaketh. In that he ſaith, *purged our ſinnes*, expreſly he warranteth his Godhead: for what creature could haue done ſo excellent a worke? The Iewes could not be ignorant, but though a man were as great as Adam; yet Adam, when ſinne reſted on him, it draue him out of Paradice: yea, though a man could bee as pure as an Angell, yet the Angells, when *they ſinned and kept not their firſt order*, their ſinne weighed them into the condemnation of hell. So that our Sauiour Chriſt taking our ſinne vpon him, and being able to purge it, which no Saint or Angell could euer doo, it neceſſarily followed, that he is the eternall God, euen according to the knowen prophecies of the Meſsias, that they ſhould call him, *the Lord God our righteouſnes*. Iud.6. Ier.23.5.

The 5. thing wherin Chriſt is here extolled, is the high dignitie which he hath gotten, in theſe words, *He ſitteth on the right hand of high maieſtie*; noting hereby, that God the father hath taken him vp into his glorie, ſo that he ſitteth in power and maieſtie equall with his father; and this is plaine, in that he calleth it, the *right hand of higheſt maieſtie*. And the Scripture ſheweth this end of it, *till I make thine enemies thy foote-ſtoole*; ſhewing, that this is the power of God in him, to ſit at the right hand of God. And thus much of the words of the Apoſtle, in this, magnifying the perſon of our ſauior Chriſt. Pſal 110 4.

Now a little further we will examine the words and applie them more particularly to our inſtruction. In that it is ſaid firſt, *God made him heire of all*: ſo that we ſee, how theſe words of the apoſtle haue euerie way their weight, to proue that Chriſt is the ſonne of God, the king of his people, God and man, mediatour betweene God and vs. *Heire of all.*

We muſt learne, of our ſelues we haue nothing: but being ingrafted in him, we are owners of all things. In mine owne right, I am naked and void of all, I haue no meate to feed my hungrie bodie, no drinke to comfort my faint and

thirſtie ſpirite, no clothes to keepe me warme, no houſe to harbour me, I am to take no profite of anie creature, nor no pleaſure in the ſight of the Sunne: For the earth is the Lord Ieſu Chriſts, and all that is in it. I may haue from man my warrant here in earth, that my houſe is mine, and my land is mine, and hee is a thiefe and a robber that taketh it from me. But all the men in the world can not giue mee my poſſeſsion before the liuing God, but onely his Sonne Chriſt, who is *heire* of all: and I am a theefe and a robber, if before God I claime anie other right in it. Then, that our lands may be our owne, our goods our owne, our ſeruants, our wiues, our children ours, let vs be Chriſts; that in him wee may haue the good aſſurance of all our ſubſtance. Take not thy meate, but as the gift of Chriſt, who hath ſanctified it vnto thee; nor anie thing thou haſt but with thankeſgiuing to Chriſt, that hath ſanctified it for thee: if thou dooſt, thou art an intruder into the right, not of a mortall man, but of the Sonne of God; and thou ſhalt bee ſure the recompence of the iniuries that thou haſt done, will fall vpon thee; and thou ſhalt knowe what it is, ſo to diſhonour thy God. But contrariwiſe, if I knowe my ſelfe by faith made a member of Chriſt, & his right is mine in the creatures of the world, and in his name, and to his glorie I vſe them: whatſoeuer God hath giuen me in the daies of my pilgrimage, the profite of it is mine, I may vſe it to my neceſsitie; and the pleaſure of it is mine, I may vſe it to my delight. If my garments be ſilke, I may put them on; if my table be furniſhed with ſorts of meate, I may eate what my ſtomacke craueth: if I haue fields pleaſant and delectable, I may walke in them; if I haue orchards of great delight, I may eate the fruite of them. Nay, I will ſay more, that their condemnation may be iuſt, which loue not the Lord Ieſus. If thy dogges will hunt the beaſts of the field, or thy hawke will kill the birds

of

of the aire, thou maiſt vſe the delight of Gods creatures; I meane, ſo farre as the ſtate of Gods people (in Commonwealths which he hath ordained) doth permit to euerie one for his holie recreation and pleaſure, who walketh faithfully in his calling, to the glorie of God, and profite of his people. I do not iuſtifie the ſhameful abuſe of the world, which hath carried away the Chriſtian libertie into carnall wantonneſſe. I allow them not, which will needes weare ſilke, and are not able to buy cloath: or thoſe, which ſo giue ouer themſelues to vanitie, that the day is too ſhort to make them paſtime, except they watch the night at cardes and dice, and riotous dauncing; with ſuch men I meddle not, but in their ſinne in which I finde them, in it I leaue them. I ſpeake onely of the goodnes of God vnto his Saints, what recreation God hath giuen in their wearie life.

And wher it is further ſaid, *All things were made by Chriſt*, we maie boldlie conclude, that no man hath power ouer his creatures, but they muſt ſerue their Creator. What haue I to doo with another mans worke? God hath appointed his creatures a vſe, in it they are holie. If thou wilt ſet them an other lawe, thou prophaneſt thy ſelfe in them. When S. Paule had ſaid, that to forbid meates was the doctrine of diuels, he proueth it by this reaſon; becauſe *God created them to be receiued with thankeſgiuing*. If God created them, who will exalt himſelfe to be Lord ouer them? If God appointed them to be receiued, who ſhall ſay vnto me; they are vncleane to vſe? Surely (dearely beloued) & before the Lord, who hath made all, and will iudge all, that prowd and arrogant man of ſinne, who hath left all the ordinances of God, to fil the world with his decrees & decretals, he hath taught vs the doctrine of diuels, and let vs caſt it from vs. We are Chriſts, and he hath made al, in his holy appointments let vs euer liue. For other lawes of meates, drinks, daies, apparell,

All things made by him.

1. Tim. 4. 3.

&c. as then they may ſtand, when they are profitable to any Countrey, and made onely for policie: ſo they are to be deſpiſed, when they are thruſt vpon the Church, & made matters of faith and religion.

the brightneſſe of glorie.

Further, in that that it is ſaid in the third verſe, *That Chriſt is the brightnes of glorie, and ingrauen forme of the ſubſtance of his father.* Let vs marke well, why the Apoſtle thus magnifieth the perſon of Chriſt: For no other cauſe, but to warrant vnto vs the truth of his word, that he is our Prophet, and wee muſt beleeue him. And ſo Saint Peter in the Actes, teaching Chriſt to be the onely warrant of faith and ſaluation, ſaith; Act. 2. 22. God approoued him thereunto by manie ſignes and miracles, and mightie workes. And indeede the father him ſelfe with a voyce of excellent glorie, approoued him out of the clowd, and his voice was heard, *This is my beloued ſonne, heare him.* Mat. 3. 17. And all this was, that Chriſt alone might bee before vs the onely warrant of truth Now he that ſhal take vpon him this honor, & bid the world beleeue becauſe he hath ſpokē, what doth he but boaſt himſelfe, as if he were the brightnes of Gods glorie, or that God had approoued him by ſignes and miracles? and who would do this, that feared either to be, or to be called the verie Antichriſt, that ſhould come? Againe, it is ſaid; *he beareth vp all things with his mightie word:*

Vpholdeth all things.

Where we muſt marke, he attributeth to Gods mightie power, the gouernance of all things in our ſight, either great or ſmall, that we ſhuld learne not to meaſure the power of God by our weake ſenſes. It is his mightie power that vpholdeth the earth, that ſtretcheth out the heauens, that ſendeth forth the windes, that raiſeth on high the great waues of the ſea, and theſe things we confeſſe are great and mightie: but as it is here, ſo euery where the mightie power of God maketh the feather to mooue, and his ſtrong arme leadeth the flie in her waie, and the ſame force which now ſhaketh a leafe, if he

he had ſent it againſt a mountain, it would haue turned it vp from the foundations: and the ſame ſtrength that bloweth vp the duſt, if it came againſt the earth, it would ſhake the bottomes of it. And this ſhould make vs feare before him, that whatſoeuer he hath done, whether it ſeeme great or little, we ſhould confeſſe his handie worke, and according to his greatnes ſo we ſhould honour him, that whatſoeuer hee hath commanded, whether it ſeeme weightie or light, al our our obedience ſhould be ſtreight vnto it. It followeth, *by himſelfe he hath purged our ſinnes.* I doo not doubt but you know how Chriſt hath purged our ſinnes, & the more you know it, I am ſure you are the more glad to heare it; and for this comfort that we haue all in it, I thought it euen my dutie to make ſome rehearſall of it. Thus therefore wee are taught, and thus we doo beleeue; Our Sauiour Chriſt beeing the eternal ſonne of God, through the worke of the holie Ghoſt, was made man of the virgin Marie, & borne with out originall ſinne, and by the ſame ſpirite, filled ſtil his manhood more and more with grace, till the fulneſſe of all righteouſneſſe was within him, that ſo his manhood might inherite ſaluation, according to the promiſe; *Doo this, and thou ſhalt liue.* Luk. 10. 28 But hethertoo, as hee is righteous, ſo hee is righteous for himſelfe; and onelie that man is yet bleſſed, which was conceiued by the holie Ghoſt, and borne of the Virgine Marie. Our ſinnes doo yet remaine, and wee abide holden vnder the death of them; and therefore, as his firſt woorke ſanctified himſelfe, ſo yet there remained more, that hee might ſanctifie vs. For when hee commeth to vs, hee findeth vs in ſinne, and thorough ſinne in death, and in the condemnation of the diuell, who had the power of death. So that hee had nowe an other worke, than in his firſt righteouſneſſe to ſanctifie his owne bodie.

He muſt alſo aboliſh ſinne and death, and hell, in which we were holden, if he will be a Sauiour vnto vs. And heere he muſt multiplie all his former righteouſnes, and make it infinite, for a greater worke is behinde, and a new law is giuen vnto him; a law neuer giuen to all fleſh; a ſingular law, out of the depth of Gods wiſedome and goodneſſe, which without the fall of Adam, had neuer been ſeene, neither of man, nor Angell; a law of a redeemer, that is, a law by which he might bring man from death to life, from hell to heauen, from hatred to loue, and from the diuell to God: a work far greater than to make the world of nothing. This lawe was to loue God, & his brother, not in vſuall things of life, wherunto all we were appointed; but in taking vppon him ſinne and death, and treading the wine-preſſe of the anger of Almightie God. And this thing he hath alſo done: for beeing righteous, pure, holie, & without ſpot; the ſinne that abounded, he tooke it all vppon him; and death that reigned, hee ſubmitted himſelfe vnto it, and went as deſpiſed among men, in ſhame, in ignominie, in affliction of the fleſh, for the ſinne of our bodies; and in anguiſh of ſpirite, in mourning and in ſorow, to beare the ſinnes of our ſoules: before God feeling the heauineſſe of his wrath, which was the ſting of death and condemnation; & before man ſhewing the ſignes of it vpon a curſed croſſe, in agonies, bloudie ſweates, and in wofull crying, according to the ſenſe and feeling of ſorrow that was vpon him. And all this he indured, not vnwillingly (for then he had done nothing) but with exceeding ioye of heart, that hee had found out the miſerie, in which hee might ſeale it, how much he loued his father; and make it manifeſt, how he loued vs; ſo went he willingly vnto death: and that he might ſatisfie the iuſtice of his father, and purge the ſinnes of his people, with all his heart he gaue his bodie vnto the croſſe, & his ſoule a ſacrifice for our ſinne; which

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obedience was accepted of his father, as a iust punishment of all sinne, & full redemption of all his elect. And this the Apostle here meaneth, when he saith, *that by himselfe he purged our sinnes.*

And because hee saith, *by himselfe hee purged our sinnes*, in this we see a cleare discharge giuen to the Tabernacle, & all the sacrifices at the dore of it, not one of them purged sinne. And though some were called sinne offrings, and the sinnes of the people in such sacrifices were said to be forgiuen; yet they had that name and calling, not according to the merite of the worke, but according to the vertue of the thing they signified; euen as the Lords supper is called the communion of the bodie of Christ, & Baptisme is said to be the washing away of our sinnes, not in truth of the thing, but in mysterie of the signe; the phrase being so vsed for more assurance & warrant of the promise, not to carrie the grace of God from our Sauiour Christ and his Spirit, to the dumbe elements of bread or water. And if the Iewes are heere instructed to leaue their vaine trust & confidence in the law, & to knowe that the forgiuenes of their sinnes was not in meates and drinkes, and diuers washings and carnall rites of the temple, nor in the bloud of goates & calues, or in the ashes of an heifer sprinckling them which are vncleane, but onely in the precious bloud shed and the bodie crucified of Iesus Christ: notwithstanding all these ordinaunces were giuen them of God. What could our fathers say, who saw the lawe abrogated, the tẽple pulled down, the land prophaned, the Iewes scattered, the words of faith preached, and that they should glorie in nothing, but in the crosse of Iesu Christ? What could they say? either Tertulian for fasting, crosing, oyling, which he learned and had of Montanus the heretique? Or Cyprian for satisfactiõ, or Theodoretus for martyrs merits, or Cyril for iustification of workes, or Augustine for praier

Ter. de ieiunio. de Cor. Mil. Cypr. de lapsis. Theo. lib. 8 de Martyr. Cyril. li. 10. cap 18. Ios. In Enchyridion. ca. 10

for the dead, or Ierome for ſo many ſuperſtitions, of lights, garments, veſſells, &c. Nay, what can wee ſay, who haue ſeene all that the old fathers haue ſeene, why at this day we ſhould loue their errors? nay, why we ſhould deuiſe new of our owne, which the old fathers knewe not? why haue we loued the popes wofull Iubilies, or his damned pardons? why doo we yet thinke, that the maſſe is a ſacrifice propitiatorie for the quicke and dead? Why was purgatorie firſt dreamd on, as much hotter than our fire, as ours is hotter thã a painted fire? or whie was the building of chappels, chauntries, or religious houſes, thought to be a meanes to deliuer vs from ſuch burning? A thouſand ſuch things, why wee haue loued thẽ, what cauſe can we alledge before the Lord? The lawe of God giuen by Moſes his faithful ſeruant, a law which had been a ſchoolemaſter to lead manie thouſands vnto Chriſt, could it not ſtand with Chriſt, without darkening of his glorie? and can the lawe of the pope, giuen by Summiſts and Canoniſts, a people not knowen in the houſe of God, which lawe onely leadeth to the obedience of the Church of Rome, can it be that it ſhould bring any light to the Goſpell of Chriſt. I neede not ſtand in many wordes to confute ſo great folly, I leaue it to the conſcience of all that be wiſe hearted, whether God abrogating his owne lawe, meant that the pope ſhould inſtitute a newe; or whether he meant to take away al carnal ordinances, that he might make it plaine which the Apoſtle here teacheth, that by Chriſt alone, all our ſinnes are purged.

But here, ſome man by a ſubtile enimie may be eaſily deceiued, who will ſay: All this neede not, they attribute not the forgiueneſſe of ſinnes to the popes pardons, or to anie maſſes, but to Chriſt alone; the pope and maſſes are onely the applying of the fruit of Chriſts death vnto vs. If it were thus, yet what is become of building religious houſes, of

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pilgrimage, of numbring manie praiers, of their holie orders, their garments, their fasting, &c. all these they let sinke in their owne shame without defence; for these applied not the death of Christ vnto vs, but in the merite of the worke were commended. But as these haue no colour of good defence, so the excuse of the other is verie vaine; for how say they, that the pope or priests apply the merits of Christ, seeing this application cannot stand by their owne confession, without a reall sacrificing of Christ. For saith not the Apostle heere, that Christ did it *by himselfe?* not onely making Christ the worke, but also the workman; the price, and the chapman; the sacrifice, and the sacrificer; not all the world can giue any other recompence for sinne but him, nor can al the world giue him, but himselfe; both which more plainly we shall heare afterward. And here it is expresly said, that he did it by himself; with as great warrant giuing vnto him the doing, as the thing done. As well, and with as little sinne we may choose another sacrifice, as another sacrificer. For by the same word of God, both are giuen to him alike. And as there is not mentioned any other thing that euer could be offered; so there is not named any other person, that euer could offer this. But as he is alone our King, and alone spoiled principalities and powers vpon his crosse; so he is alone our Priest, and alone hee sacrificed vp his bodie once for all.

Now where it followeth in the Apostles words, *That he sitteth at the right hand of high maiestie:* we must first marke the change of words. Where it is vsually said, he sitteth on the right hand of God; heere he saith, on the right hand of the highest maiestie: which is, as it were, an interpretation of the right hande of GOD: signifying nothing else, but the power and glorie of GOD, giuen vnto the person of the Mediator, according to that saying of Paule:

The right hand of maiestie.

God

Phil.2.9. *God hath highly exalted him, & giuen him a name aboue al names.* Beſide this, ſeeing the right hand of GOD doth ſignifie his power, we muſt learne to be wiſe hearted, & not make God a right hand or a left like vnto ours. Wee knowe the commandement; *Thou ſhalt make vnto thy ſelfe no grauen image, nor the likenes of anie thing that is in heauen aboue, or in earth beneath, or in the waters vnder the earth.* Let vs giue our obedience, & confeſſe that God is incõprehenſible, not like to anie thing, which poſsibly our bodely eies can ſee. And let vs not ſeeke vaine pretences, that we might commit ſinne and ſee it not: to ſay, I will make it for a remembrance, or the more to ſtir vp our mindes, make it how thou wilt, the precept is broken, which ſaith; thou ſhalt not make it. And bee thou well aſſured, as long as S. Paules words ſhall be truer than thine, ſo long it ſhall ſtand, that if thou do make anie ſimilitude in the world, to repreſent God; *Thou haſt now turned the trueth of God into a lie, and changed the gloric of the incorruptible God,* Rom.1.23. *to the likenes of the image of a corruptible creature:* and if accordingly God giue thee vp to a reprobate ſenſe for this pride in thine owne wiſedome, he dooth with thee but as he did with thy forefathers: and therefore take heed. The cauſe why the Scripture attributeth vnto God, eares, and eyes, and hands, and feete; it is becauſe we are not able yet to comprehend anie thing of Gods maieſtie, and therefore the holy Ghoſt applieth ſpeach to our infirmitie, that we might by theſe words, *the lord ſeeth, heareth, keepeth & ruleth all things,* boldly truſt in him. Let not vs carie away this great goodnes of God into rebellion, to leaue his glorie which we ſee only by faith, & make him hands & feete and grey haire, like vnto a wretched bodie that is conſumed with yeares. But the time is paſt. Let vs pray that it would pleaſe GOD our heauenly father, to humble our hearts vnder the mightie power of his ſonne Chriſt, that we may feare, loue, and obey him:

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reioycing in the excellencie of glorie that he hath giuen vnto vs, who is the Sonne of God. And the Lord increase in vs our faith and hope, that in the assurance of Gods loue, our consciences may be at peace, and in the reuelation of Gods glorie, our hearts may be filled with ioy in the Lord: which we beseech God to grant vnto vs, euen for his Sonnes sake, our onely mediator and aduocate. Amen.

The third Lecture, vpon the 4.5.6.& 7. verses.

4 *And is made so much more excellent than the Angells, in as much as hee hath obteined a more excellent name than they.*

5 *For vnto which of the Angels said he at anie time; Thou art my sonne, this day begat I thee. And againe; I will be his father, and he shall be my sonne.*

6 *And againe: when he bringeth in his first begotten sonne into the world, he saith; And let all the Angells of God worship him.*

7 *And of the Angels, he saith; He maketh the spirites his messengers, and his ministers, a flame of fire.*

IN these words, as I tolde you, the Apostle beginneth to set out the person of our sauior Christ, by cõparison with Angels, and this comparison he maketh in manie points, as wee shall heare; that the more cleare we see it, the more effectually wee might confesse his high Godhead, and therefore aboue all things, to set him alone: called in the new testament, the high Priest, and Prophet, and King of his people.

And

And the firſt compariſon here made, is of the firſt title before giuen him: that he is the naturall Sonne of God, begotten of the ſubſtance of his father, whereby he muſt needs be one and equall with his Father: which name, as no Angell hath it, ſo no Angell is to be compared to him.

That thus the Apoſtle taketh the name of *Sonne*, according to the dignitie of nature, it is plain in his own words, ſaying; *And is made ſo much more excellent, &c. verſe* 4. making his excellencie according to his name, & his name according to his excellencie. For otherwiſe, the name of the Sonne of God, may be giuen to euerie one of vs; as GOD calleth Iſrael his firſt borne, and all the elect the ſonnes of God. So the magiſtrates are ſonnes of God, and the Angels alſo the ſonnes of God; but we by adoption and grace, the magiſtrate becauſe he executeth the iudgemẽts of the Lord, the Angels by creation, none of vs according to the worthineſſe of our owne nature: but by nature, ſubſtance, and eternitie, as the Apoſtle heere meaneth, there is none the ſonne of God but Chriſt alone. And that thus Chriſt is the Sonne of God, he prooueth it firſt out of the ſecond pſalme, where it is ſaid; *Thou art my ſonne, this day haue I begotten thee:* Where the Prophet ſhewing cauſes, why the whole world ſhould not preuaile againſt Chriſt, he ſaith; becauſe GOD had decreed it in his eternall counſell, and proclaimed it with this ſentẽce, *Thou art my ſonn, this day haue I begottẽ thee:* That is, this day haue I declared that thou art my naturall Sonne; meaning eſpecially the time, in which he made him knowen in the world by his wonderfull workes: as S. Paul meant when hee ſaide, *God was made manifeſt in fleſh:* noting the power of the ſpirite working in him, in his birth, life, death, reſurrection, & aſcenſion. So *this day*, noteth not anie particular time, but all times in generall, wherein God hath ſhewed his power in Chriſt, as eſpecialy in the time he liued

liued among vs. And it seemeth that the apostle maketh manifest this sense of his words, in that he addeth to the text alledged in the vi. verse, the time when it was fulfilled, leauing this without any distinct time, as that which appertained to all times, in which Christ shuld be shewed to be the sonne of God; especially as I said, in his life, and before, or since, as God sheweth his glorie in him. So this sentence was true when he appeared to Abraham, Iacob, Moses, to anie of the Patriarchs or Prophets; or after his ascension, when hee appeared to Stephen, to Paule, or anie other, or when so euer he sheweth his power to defend his Church vnto the ende, according to his owne promise; *I am with you to the latter end of the world.*

And thus this word *to day*, is taken in that which is after alleadged, *To day if yee will heare his voyce, harden not your hearts.* And againe, *In the daye of health I haue heard thee.* And, *In the day of saluation I haue succoured thee:* meaning no particular day, but all the time that the word is preached vnto vs.

It followeth; *I will be his Father, and he shall be my Sonne:* This is another text to prooue Christ the naturall Sonne of GOD. It is written in the second of Samuell the seauenth Chapter: and they are the words of GOD vnto Dauid by the Prophet Nathan, to giue him a promise of the blessing of his seede after him, which was begun in Salomon, who built the Temple, and whom God so highly aduanced in all wisedome, riches, and honour, that the fatherly prouidence of GOD appeared ouer him, as ouer an especiall chosen sonne. All which, as it was promised to Dauid; so Dauid looked for the performance thereof in Christ, and to be figured in Salomon his Sonne after him: whose Temple was a figure of the Church of Christ; his riches, a figure of the great graces of the spirite of Christ, giuen to his Church:

his

his honour aboue all Kings, a figure how Kings should submit themselues to Christ, and be nurse fathers, and Queenes nurses to the Church of Christ; his wisedome, a figure, that in Christ should be hid al treasures of wisedome and knowledge; and finally, he called by name, the sonne of God, in respect of his blessings, as a figure of Christ, who is the eternall Sonne of his Father, in nature of his person. And so the Apostle here alledgeth this place, without anie such long exposition how the place is meant, because wee should see in it, that the people of Israel were not so ignorant of the Scriptures, as we be; but brought vp in the knowledge of the Lawe, and taught the vnderstanding of it, euen from their cradle, as we should be. And thus haue we heard this argument of the Apostle; Christ hath a more honourable name than the Angels, therefore hee is more excellent than they.

Nowe also, let vs see the manner of the proofes here vsed.

He prooueth Christ to be the naturall Sonne of God, by textes of Scripture witnessing it; he denieth that Angels are so, because GOD in his Scriptures neuer spake it. For so hee beginneth; *Vnto which of the Angells said he at anie time, &c.*

An argument negatiuely from the authority of the scripture, is sound and good.

The selfe same manner of proofe againe he vseth in the 13. verse following. Because the Scripture said it not, therefore he prooueth it is not so: making his argument negatiuely from authoritie of Scripture: which in all things, whatsoeuer man is required to doo or knowe in matters of religion, is euer a most certeine conclusion; God spake it, therefore we must doo it; God spake it not, therefore wee haue nothing to doo with it. And this argument must needes be good, so long as this word of the Lord doth endure; *What I commaund thee, doo that onely*; and so long as this

Deu. 12 32

this is a iuſt condemnation of all our owne deuices; *who required theſe things at your hands?* And ſo long as this ſhall be true, that *our wiſedome is fooliſhnes*; and we can not doo well but when we hearken to the word of God, *that ſhineth in our hearts, as in a darke place.* True it is, and if wee had but the wiſedome of children, we muſt need ſee it, that all particular lawes and orders, with which we may bee bound, they are not ſet down in preciſe words of Scripture: but it is as true that the nature and propertie of euerie lawe or order is ſo deſcribed, that the word of God as clearely is followed in it, as if the words of the law were ſet downe in it. Eſa. 1.12. 2.Pet.1.29.

For of all decrees to bee made in his Church, hath not God ſaid; it muſt be without offence, it muſt edifie, it muſt be comely and according to order, and it muſt ſerue to the glorie of God?

Now, God hauing giuen grace into our hearts, to iudge whatſoeuer we decree by theſe rules, is not the Word of God the warrant of it? By ſuch manifeſt proofe of Scripture, the Church of Chriſt doth iuſtifie all that ſhee dooth. Thus the Apoſtle prooueth heere his doctrine: thus wee muſt doo, if wee will bee the Apoſtles Schollers. Marke well this reaſon, for it is worthie. God ſaid to Chriſt; thou art my ſonne, therefore he is his ſonne: God ſaid not ſo to anie Angell, therefore no Angel can take the name vnto him. In like manner we will diſpute with them. God ſaid; The true worſhippers ſhould not goe to mount Sion, nor to Ieruſalem, *but worſhip God in ſpirit and truth.* Where ſaid he, goe a pilgrimage, or goe viſite the holie ſepulcher? God ſaid; *Doo not obſerue dayes, and months, and times, and yeres.* Where ſaid he, keepe vnto me, Lent or Aduent, Imber weekes, or Saints Eeeues? God ſaid vnto vs; *It is the doctrine of diuels to forbid marriage, or to commaund to abſteine from meates.* Where ſaid he, eate now no fleſh, now no white meate: let Ioh.4.21. Gal 4.10. 1.Tim.4.2.

Rom.13.1. Luc.22.26. not the minister marrie? God said, *Let euerie soule be subiect to Kings and Princes*, and the authoritie of such men, let it not be in his Apostles. Where said hee; let the pope haue the gift of kingdoms, be exempt from authoritie of man, weare a triple crowne, and haue lords and noble men vnder him? Apo.22.18 God said; *Cursed is he that addeth ought to his lawe, or taketh from it.* Where said he; the pope shall dispence against my Apostles and Prophets? God said; *It is better to speake fiue* 1.co.14.19 *words which we vnderstood, than tenne thousand in an vnknowen tongue.* Where said God; the ignorant men should praie in Latine? With this verie argument are ouerthrowen al doctrines of men, all traditions, all poperie. And if this Argument were good in the Apostle, why is it not good in vs? Nay, if this be vsuall in the Scripture, why are wee so dull, that we will neuer learne it? Doth not God condemne the idolatrie of the people of Israel by this reason; *They built* Ier.7 31. *high places, which I commanded not?* Doth he not condemne all their superstition and vaine worshipping, with the same Esa.1.12. argument; *Who required these things at your hands?* When Dauids purpose was stopped from building the house of God, was not this the word of the Lord that came vnto him; 1.Chr.17.6 *Whereseoeuer I haue walked with all Israel, spake I one word to any of their Iudges, saying; Why haue you not built me a house of Cedar trees?* But why seeke we farther, when the law is plain, Deut.4.6. *What I command thee doo that onely.* And true it is, that it is 2.Pet.1.20. our wisedome, and the *light that shineth in our hearts, as in a darke place.* If once wee goe from it, as the Prophet saith; Ier.8.9. *There is no wisedome at all within vs.* And this I say because of some, which would not haue arguments made negatiuelie of Scripture, I think because it is against Aristotles doctrine. But let vs now goe forward. It followeth in the sixt verse; *Againe, when he bringeth, &c.* This is the second comparison betweene Christ and the Angels. That it is plainly said

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of Chriſt who is the Sonne; *Let all Angells worſhip him.* A thing determined by the Scripture it ſelf, that Chriſt is not onely greater than Angells, but God to bee honoured of all Angells. And he alledgeth to this purpoſe the manifeſt prophecie, that when God brought his Sonne into the world, he proclaimed before him this honour; *Let all the Angells worſhip him.*

Firſt, touching the alledging of this text out of the Pſalme, we need not doubt, this dooing of the Apoſtle is proofe enough, that that Pſalme is a prophecie of the kingdome of Chriſt; of which the Pſalme ſaith, that God with great power and glorie would eſtabliſh it in earth: ſhewing miracles in his creatures, feare and confuſion in his enemies, ioy and gladnes in the hearts of his children, righteouſnes and holines in their liues: and not onely this, but all Angells ſhould worſhip before him.

Now as he hath taught this, by the teſtimonie of the Prophetes giuen to Chriſt; ſo after in the 7. verſe hee ſheweth the ſame on the other ſide by the teſtimonies which the Scripture giueth to Angels; of whom ſaith he, it is ſaid; *he maketh his Angels ſpirites, and his miniſters a flaming fire.* The abſolute meaning of which words, wee muſt learne of the Apoſtle himſelfe in the 14. verſe following; where according to this teſtimonie, he hath defined their nature, and called them miniſtring ſpirites. *Angels are miniſtring ſpirites.*

Then in theſe words; *He maketh his Angells ſpirites, and his Miniſters a flaming fire*, hee nameth them a flaming fire, according to the ſimilitude in which their glorie hath been ſeene: as the Angells that were with Elizeus, his Seruaunt ſawe them as Chariots of fire: the ſimilitude of the beaſts which Ezechiel ſawe, were as coales of burning fire, and the Seraphins haue their names becauſe they are of a fierie coulour. And theſe woordes 2. Re. 6 17. Ezech. 1. 13 Eſay 6. 2.

ſpirites and miniſters we muſt reſolue thus, *miniſtring ſpirits*. So out of this text, his argument ſtandeth thus; Chriſt is called the Sonne, the firſt begotten Sonne, whom the Angells worſhip: but the Angells are his miniſtring ſpirites; therefore Chriſt is greater than the Angels. Now for the allegation of this text, the Apoſtle is a ſufficient witnes to me, that this verſe of the 104. Pſalme, is meant of the Angells of God, and not of the windes; and I ſee no reaſon to the contrarie. For firſt he mentioneth the windes before, where he ſaith; he walketh vpon the wings of the winde: and therefore a repetition of the ſame in other words was not neceſſarie. Againe, ſeeing miniſters heere ſignifie thoſe, which execute Gods power to ſaue his people; I ſee no cauſe to attribute it to the windes: for though God, euen by the elements helpe his people manie times, yet that praiſe is not giuen as a name to the element, which is done in the Angels. Now, where it is obiected, that the Prophet there ſetteth out the maieſtie of God, according to his gouernement in things of the world, I grant it; and ſo the miniſterie of Angels was then open and knowen in the world. And therfore of Angels alſo the Prophet ſpeaketh, as of them in whome the glorie of God ſhined, euen as in the heauens, the clouds, the lightnings, &c. Beſide this, in theſe words the Apoſtle will prooue, what is the nature of Angells, which requireth that hee ſhould ſpeake in the naturall ſenſe of the Prophets words. And the prepoſition πρὸς, vſed of the Apoſtle, ſeemeth not to be without cauſe: for though it be the Hebrue phraſe, as it is ſaid, yet it may well haue iuſt cauſe why the Apoſtle vſeth it in Greeke: and it ſignifieth as much, as if he ſaid thus; Vnto all Angells wee may ſay, you bee but miniſtring ſpirits. And ſo it is like vnto the text next alleadged of Chriſt, *To the ſonne he ſaith, &c.*

And thus the prepoſition is verie conueniently vſed, and maketh

maketh the Prophets words a naturall deſcription of the Angels. Therefore for my part thus I ſay, and thus I am perſwaded, that as it is here alledged: ſo the words were ment, of the Angels of God which are his miniſters to execute his will, for ſafetie of his people. And thus much of the Apoſtles argument here made.

Now, where our Sauiour Chriſt is heere called, the *firſt begotten ſonne of God*: both Saint Iohn ſufficientlie ſheweth the meaning of it in the beginning of his Goſpel, and Saint Paule doth plainlie expound the word. Iohn ſaith of our Sauiour Chriſt: *that he was in the beginning, with God: that all things were made by him, and without him nothing was made at all:* which is as if he had added, he was his firſt begotten ſonne. Saint Paule expreſſelie addeth the compariſon of creatures, naming him, *the firſt begotten, before all creatures*, becauſe ſaith he: *all things were created by him, in heauen, in earth, viſible or inuiſible, angels or powers, by him, and for him, all were made:* ſo this is the firſt begotten, the maker and creator of all things. And he is called the firſt begotten, not, the firſt creature, that in his name we might ſee, the blaſphemie of Arrius, who ſaith: there was a time, when the ſonne of God was not: when this name *firſt begotten*, is not in reſpect of nature, as one in time begotten before other, but in reſpect of his worke: as one, by whom all other things were begotten. And againe, being the firſt begotten of all creatures, in this name he condemneth the blaſphemie of Seruetius, which denied him to bee the ſonne of God, but onlie in reſpect of his comming in fleſh. And that the Apoſtle ſpeaketh here of *bringing into the world*, he meaneth not barelie his natiuitie: but as God gaue vnto Chriſt all the ends of the earth for his poſſeſsion, ſo the honorable ſetting of him in this authoritie, he calleth it his bringing in *into the world:* as appeareth, becauſe this is the glorie of this bringing, that

the Angels ſhall worſhip him. And againe, when he ſaith *the world:* he meaneth not this age of man, but as he expoundeth it in the ſecond Chapter, *the world to come:* euen alſo as the Prophet Eſay calleth it, that is: the kingdome of Chriſt in the world through the preaching of the Goſpell. And the worſhip with which the Angels ſhall worſhip him, is, that they ſhall haue from henceforth, no ſuch rule as before authorized in their owne perſons from God, but now they ſhall giue all glorie to Chriſt: Euen as wee ſee in his nativitie, a great multitude of Angels, ſang: *Glorie bee to GOD on high, and in earth peace, good will towards men,* becauſe Chriſt was borne in the Citie of Dauid, a Sauiour vnto all people: So in all his life, in his death, in his reſurrection, aſcenſion, and ſince his aſcenſion, there neuer appeared Angell vnto man, but to the praiſe of Chriſt, and to ratifie all honor and worſhip due vnto him: which miniſterie of Angels, becauſe now ſo cleerelie it ſerueth Chriſt, the Scripture is fulfilled: *Let all his Angels worſhip him.*

And now that wee haue ſeene the ſenſe and meaning of this Scripture, in ſome poynts; I will more particularly applie it to our inſtruction. It is ſaid firſt. *When he bringeth his firſt begotten into the world:* which words meane as I ſaid: when in glorious triumph, God leadeth him into the poſſeſsion of his kingdome. And as the Prophet ſaith: *when*
Pſalm. 72. 8 *God giueth him his dominion from ſea to ſea, and from the riuer vnto the ends of the land,* that all that dwell in the wildernesse may kneele before him, and his enemies may lick the duſt.

Here we muſt marke how this hath been accompliſhed, and when wee knowe it, if wee loue Chriſt, let vs ſet foorth his excellent glorie. This was eſpeciallie done, no doubt, in the croſſe of Chriſt himſelfe, according as himſelfe praieth,
Iohn 17. 1. when he entereth vnto it: *Father, glorifie thy ſonne.* And

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Sainct Paule ſaith, in it *he hath ſpoyled principalities and powers: and hath made open ſhew of them, and triumphed ouer them vpon his croſſe.* Coloſ.2.9.

A proofe of this wee ſawe with our eyes, when Chriſt vpon the Croſſe ſo wrought in the heart of the Romaine Capteine, that hee cried aloude: *Truelie, this man was the ſonne of God.* When all the people beheld it that was done, *and ſmote their breaſts and went backe:* when many Sainctes *roſe out of their graues,* and went into the holie Citie. And not onlie this worke was in men, but that we might know the vertue of his death, pearced euen into hell, to binde iudgement to the diuell and his angels with eternall deſperation, and to witneſſe it vnto his Church, that the gates of hell ſhould not preuaile againſt it. To this end we ſawe the earth did quake, the ſtones were clouen, the Sunne was darkened, the graues did open: and this was the beginning of this kingdome. Mar.15.32. Luc.23.49. Math.27. 51.

The increaſing and amplifying of this, is the preaching of the ſame Croſſe, that is of Chriſt crucified, that it might bee ſeene and heard in all the world, which had alſo a glorious beginning in the Apoſtles of Chriſt, whom God ſanctified to that worke with excellent power, and graces of the holie Ghoſt: ſo that notwithſtanding the weakneſſe of their perſons, yet their voyce went into all lands, and their words vnto the ends of the earth.

And boldlie Sainct Paule witneſſed of themſelues, that God had giuen them glorious weapons to fight withall: weapons not carnall, neither ſwords, nor priſons, as earthlie Princes haue to keepe their ſubiects in feare: but other weapons, indeed more contemned of the world, but yet made by God more mightie, than all other weapons or engins to caſt downe holds.

For by our weapons ſaith Sainct Paule; *wee caſt downe*

2.Cor.10.4 *mans imaginations, and euerie high thing that is exalted againſt the knowledge of God, and bring into captiuitie euerie thought to the obedience of Chriſt.*

And this not onelie was for that age, but as GOD is vnchaungeable in all his waies: ſo this is made his euerlaſting ordinance, that the preaching of the Goſpell ſhould bee his Rom.1.16. *mightie power to ſaue all that doo beleeue.* And accordinglie this commiſsion is giuen to all that are ſent out in the name Eph.4.12. of Chriſt, for the *gathering together of the Saincts, for the worke of the miniſterie, and for the edification of the bodie of Chriſt, till wee meete all together in the vnitie of faith, and knowledge of the ſonne of God, vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſt.*

Sith this then is that ſpirituall pompe, and thoſe victorious chariots, by which the ſonne of God is carried in triumph into the inheritance of the world: they that haue eares to heare, let them heare what it is to preach the Goſpel of Chriſt: and they that bee called vnto it, let them knowe what worke they haue in hand: and they that reſiſt it, ſhall at the laſt be conſumed, as they that be enemies to the glorie of Chriſt, muſt needes be made his footſtoole. So that euerie one in the regard of ſo glorious a worke, ſhould humble himſelfe to become a labourer in it: yea, the greater dignitie, the more trauell it ſhould bring vnto it. So that Princes themſelues haue no greater honor, if wee will beleeue the Prophet Eſay: than to *licke the duſt vnder the Churches feete.* By which ſpeach, the Prophet meaneth, that the faithful and zealous Kings which reigne vppon earth, ſhould with the perill of their Crownes, not feare to ſet out, and giue all their ſtrength to the Goſpell of Chriſt, by which the Lord of Lords is to be ſetled in his throne, and he that ruleth for euer in the houſe of Iacob, is to be crowned King.

The preaching of the Goſpell, is the preparation of his

way

way, and the obedience vnto it, is the honor of his reigne, and what King hath too good a hand to ioyne in this? nay what King whoſe ſpirit is in his noſtrels, and all his glorie is but a vading flower: what King I ſay is worthie to bee a dooer in this worke, but that it pleaſeth this immortall and heauenlie King of his free grace to accept his labour? ſo that iuſtlie they are iudged, that are deſpiſers of GOD, and know not the Lord of hoſts, againſt whom they are proud. Shall God proclaime it with ſo loude a voyce, that when he beginneth this worke, of his eternall decree, to bring his ſonne into his kingdome, all the Angels of heauen ſhall worſhip before him: and ſhall a mortall man ſo farre exalt himſelfe, in his wiſedome, in his riches, in his honor, in his nobilitie, in his crowne, in his kingdome, that hee ſhall thinke it a diſgrace to giue all his life to the Goſpell? Can fleſh puffe it ſelfe vp ſo farre aboue the Angels? O (dearelie beloued) if we be happie, let vs learne this, and let vs further the worke of the Lord, the Angels worke with vs. If wee will not, wee ſhall pine away in our owne enuious idlenes, and without vs, the Saincts and Angels ſhall giue Chriſt his glorie.

Another thing here we may marke, how it is attributed to God the father, this glorifying of Chriſt: for ſo he ſaith: *when he bringeth his firſt begotten ſonne into the world*. Whereby wee learne that it is the worke of God, and let not vs boaſt: for though he vouchſafe to ſet our hand to his buſines; yet our hand that is but vanitie, doth wither away in the worke, except GOD giue it vertue that it ſhould haue fruite. Wee cannot ſo much as ſpeake, except hee put his ſpirit into our mouth: and when wee doo ſpeake with a good meaſure of grace, yet the ignorant doo not heare vs, except hee prepare their hearts, and ſtill our worke is nothing worth, but he alone worketh all in all. And for this

purpoſe that wee ſhould giue him the glorie of his owne worke, and not ſeeke our owne praiſe, therefore hee hath choſen his workmen as you ſee, *Not manie wiſe men of the world, not manie mightie, not manie noble*; but commonlie men of ſmall accompt, and a fewe in number, he giueth them tongues to ſpeake, and they carrie his Goſpell ouer mightie kingdomes; and make it floriſh, when all the powers of the realme haue armed themſelues againſt it. And all this that wee ſhould confeſſe, as here the Apoſtle ſaith, it is he, it is not wee, that giue this kingdome vnto Chriſt. And ſeeing it is his worke, who is able to bring all his purpoſes to paſſe; it ſhall bee our wiſedome to further that, which God himſelfe will make to floriſh and proſper, whether wee will or no.

Chriſt is God.

And where it is here ſaid, *Let all the Angels worſhip him*; he giueth our Sauiour Chriſt a cleare teſtimonie, ſo to bee the ſonne of God in perſon, that he is alſo in nature one and the ſame God with his father. For whom ſhould the Angels worſhip, but God alone, who in themſelues haue ſuch power giuen them of GOD, that one is able to deſtroy whole kingdomes, and ſuch glorie, that our eyes cannot behold them.

And ſeeing God hath made this lawe, *Thou ſhalt worſhip the Lord thy God, and him alone ſhalt thou ſerue*: and yet the Angells worſhip Chriſt; how cleare a proofe is it, that Chriſt is God? for we knowe their perfect and willing obedience; and therefore we pray, *Thy will be done in earth, as it is in heauen.* So that the Iewes might throughlie knowe, that ſeeing the Angels did worſhip him, and had ſo their charge from God; therefore Chriſt was one GOD, in the maieſtie of the father. And moſt true it is, our ſauiour Chriſt without that nature had neuer taken that honor vpon him.

Acts. 3.
Acts. 10.
Acts. 14.

The Apoſtles of Chriſt, Paule, Peter, Barnabas, & other men

of

of excellent gifts and ſingular power, to worke mightilie ſignes and miracles; yet would they neuer heare the name of worſhip. Peter vtterly refuſeth: Paule and Barnabas, they rent their clothes, being tauiſhed with zeale of Gods glorie, when it is once offered them. Nay the Angels themſelues, which are greater than al Kings, they cannot abide it: as manifeſtlie wee ſee in the Angell which appeared vnto Iohn, when Iohn would haue fallen downe at his feet to worſhip him, the Angell gaue him ſtreight charge; *Take heed thou do it not, for I am but a fellowe ſeruant with thee*, and then teacheth him that which here wee learne, that worſhip onlie apperteineth to God; ſo that this text ſerueth the Apoſtles purpoſe verie fitlie, both to the confeſsion of the Godhead of Chriſt, and in his preferring ſo farre aboue Angels, that the Iſraelites might more equally beare it, that he ſhould be preferred before Moſes. In the 7. verſe where he ſaith, he maketh his Angels miniſtring ſpirits; wee muſt note that this name the Apoſtle giueth them as that wherein is their greateſt honor. Apoc. 19. 11. Apoc. 22. 8.

For otherwiſe, if he named in the Angels things of leaſt accompt, it had been no proofe of the glorie of Chriſt; but naming that by which they moſt excelled, and yet exalting Chriſt ſo farre aboue them, it is a cleare proofe of his excellent glorie aboue all creatures. So I ſay here wee muſt note that the holie Ghoſt attributeth this to the Angels as their high honor that they are miniſtring ſpirits, wherein let vs well conſider what it is to ſerue the liuing GOD, and how truelie it is ſaid his ſeruice is perfect freedome. If he bee an Angell, hee hath no greater glorie; and who are wee, and what are our fathers houſes, that can fancie vnto our ſelues more honour, than to feare before GOD, and walke obedientlie in his Commaundements? How manie times doo Abraham, Iſaak, Iacob, Ioſua, Moſes, Dauid, and all

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the good Kings of Iudah, how manie times doo they intitle themselues the sonnes of GOD? how many times dooth God shewe foorth his great loue and fauour, vnto diuers men vnder this name, to call them his seruants? Or who was euer heard of, except Senacharib or Pharaoh, or men like vnto them, that would boast otherwise and say: *Who is the Lord that I should heare his voyce, I knowe not the Lord, neither will I let his people go.*

Pray (dearelie beloued) that wee may haue eyes to see, and eares to heare, and hearts to vnderstand, vnto what honor in this day wee bee called: for most assuredlie true it is, and all the Angels of heauen beare witnesse vnto it, that in the world there is no greater glorie, than to serue the Lord. If thou were as high as the Prophet Dauid, yet Dauid had no greater glorie to boast of than this: *Behold Lord for I am thy seruant, I am thy seruant, and the sonne of thy hand maid.* Or if thou were a King aboue all Kings, full of wisedome, riches, honor, as Salomon King of Israel; yet to bee the seruant of the Lord were thy greatest dignitie, and aboue titles of kingdomes and countries, this were most honorable: Salomon the preacher, the sonne of Dauid.

Psalm. 119. 16.

Eccle. 1. 1.

Yea the Angels of whom wee speake, they haue all their glorious names, of Thrones, Powers, Rules, Principalities, Dominions, in this respect, that they bee the seruants of the Lord, to execute these his mightie workings; and take away from them this seruice of GOD, you take away the honor of their high calling. So assuredlie we may beleeue and confesse it boldlie, that among men, there is no other honour but this. If GOD haue made my life to abound in worldlie peace, the crowne and beautie of mine honour is to serue the Lord. If God hath giuen me trouble in the daies of my vanitie, this is comfort enough that I am the seruant of the Lord. Bee our life as it will, high or lowe,

the onely fruite of it is, the seruice of God; & the only hurt that can approach vnto vs, is to forget the Lord, whose seruants we should haue been: and let vs so much more constantly dwell in this perswasion of heart, because wee haue heard that the Lord hath spoken it, there is no greater glorie, no not in his Angels, than to serue before him.

Of the nature of Angels as they are heere described, by the grace of GOD I shall say more in the latter ende of this chapter. Now let vs pray, that as wee haue learned, so wee may followe; acknowledging the glorie of our Sauiour Christ, and what the honor of his kingdome is; and desire grace, that we may be found worthie to be labourers in that excellent worke, in which God hath appointed to glorifie his Sonne; and that we may serue him in holines and righteousnes all the dayes of our life, who is onely all the hope we haue, & shall in his good time fill our life with his owne presence, and satiffie our eyes with the sight of his maiestie. And the same onely and liuing God giue vs his holie spirit in which we may be comforted, to liue in his loue, to walke in his waies, and to accompt all the world but vanitie, in respect of the inheritance purchased vnto vs in the Lord Iesu, the oncly forgiuer of all our sinnes: to whom with the Father and the holie Ghost, be honour and glorie, world without end. Amen.

The

The fourth Lecture, vpon the 8. & 9. verses.

8 *But vnto the Sonne he ſaith, O God, thy throne is for euer and euer: the ſcepter of thy kingdome is a ſcepter of righteouſnes.*

9 *Thou haſt loued righteouſnes, and hated iniquitie. Wherefore God, euen thy God, hath annointed thee with the oyle of gladnes aboue thy fellowes.*

NOw the Apoſtle beginneth the third compariſon, according to the title before; *Bearing vp all things with his mightie power:* which ſetteth out the kingdom of Chriſt: ſo that the compariſon is; Chriſt is an eternall King, ſo is no Angel, therfore is to be honoured aboue them. Thus hauing made mention of his kingdome, then hee deſcribeth it more at large, both to ſhewe what his kingdome is, and to make it more plaine, that though we could imagine eaſely, that Angells in honor deſerued the name of Kings; yet ſuch a kingdome no Angel could euer haue; an euerlaſting throne, a righteous ſcepter, exalting truth, beating downe iniquitie: in worthines whereof, God hath annoynted this King with gladneſſe aboue all other, and hath called him by the name of God him ſelfe. Here the Iewes, whom God hath ſhut vp in a heauie iudgement, and for the firſt contempt of his Goſpell, keepeth them ſtill in blindneſſe vntill this day: they, as they ſeek buſily all wayes of errour to deceiue themſelues; ſo they haue blinded their eyes, that they ſhould not vnderſtand this Prophecie. And firſt, where it is ſaid; *Thy throne O God:*

They

They say, the name, God, is likewise attributed to men, as they occupie anie roome appointed them of God; as where this same Prophet saith; *I haue said you be Gods*: which meaneth, that they haue commandement from God to execute his iudgement. But the Iewe, if hee had not chaunged his heart, and turned it away from wisedome to follie, he might haue knowen, that though this name be also giuen to Angels or Iudges; yet it is giuen not to one but to manie: so that in their number it is manifest, that it is a figuratiue speach. Or if it bee giuen to one, it hath some addition, as where it is said to Moses; *I haue made thee Pharaohs God*: limitting the name to a certaine sense. But thus attributed to one without anie correction of speach, it was neuer but to God alone. Againe, they say, all this Psalme is of Salomon: and therefore beeing true in him, it cannot prooue anie diuinitie in Christ. But this error is euen as grosse as the other. For howsoeuer this is true, that the Psalme was written as a wedding song of ioy, at the marriage of Salomon with Pharaoes daughter: yet this is knowen and manifest, that in the stories of those men which were figures of Christ, something is euer spoken not agreeing to the figure, but to Christ alone, that we might be bolde to applie it vnto him. Neither yet can this Psalme possibly be written of that mariage of Salomon, simplie in it selfe. For when the Prophet beginneth; my heart breaketh out into a good matter; how can this praise, or this earnest desire of the Prophet agree to it, which was contrarie to the lawe of God, and of it selfe could neuer be good. Psal. 82.6.

What had the kings of Israel to doo with Idolaters and blasphemers, to marrie their daughters? and no doubt as Salomon was a most famous Prince; so the glorie of the world did heere lead him. For Aegypt was the greatest Monarchie in the Worlde, and Pharao the mightiest king;

king: so that his daughter giuen to king Salomon, was the princelieſt marriage that could be made, but that it diſpleaſed God, it is cleare: for both his generall lawe is againſt it,
Exo.24.16 and this particularlie alledged in the cauſes of Salomons ru-
Deut.7.3. ine. And though this pſalme were now to wiſh proſperitie
1.Reg.1.1. and peace vnto it, what then? who will diſpute with the Lord for turning al things to the beſt to thoſe that loue him: ſo when Salomons hautineſſe had done this, what though God would accept her after the renouncing of all her idola-
Deut.21.1. tries, when as the lawe ſaith, ſhe had ſhauen her head, and pa-
2. red her nayles, and forgot her fathers houſe? what though he would haue her a figure of the honorable calling of the Gentiles; and ſhewe then in her, that though hee gaue his lawes to Iacob, yet hee was a God in all the earth: all that prooueth nothing, but Salomon might doo ill ſtill, and this wedding ſong was made not for him, but for another whō he figured.

But let theſe Iewiſh quarrells againſt the truth alone, and let vs examine the Text heere as it is, what honour it giueth to Chriſt, and how by no meanes it can agree to Salomon.

In this Scripture there are foure ſpeciall things ſpoken: Firſt, he is called God alone as I ſaid, and without addition;
Eſay.9.7. euen as the prophet Eſaie alſo calleth him the mightie God. By which warrant of the Prophets being a moſt ſure word, the Apoſtles are bold to giue to our Sauior Chriſt, the name and power of the liuing God, as Iohn ſaith; *The word was*
Iohn.1.2. *God.* And Thomas with theſe words confeſſeth his former
Ioh.20. vnbeliefe; *My Lord and my God.* And Saint Iohn in his Epi-
1.Ioh.5.20 ſtle ſaith; *Ieſus Chriſt, this is the true God.* And Saint Paule
Rom.9.4. calleth him the *God which is for euer to be praiſed.* And in the Epiſtle to the Colloſsians: *The fulneſſe of the Godhead dwelleth*
Co.2.6. *bodilie in him.* And manie other places plaine as theſe, grounded vpon this, and ſuch other places of the Prophets before them.

them. And therefore our Sauiour Chriſt himſelfe, ſaid vnto theſe Iewes which yet beleeue not: *ſearch the Scriptures, for they beare witneſſe of me.*

The ſecond thing here attributed to Chriſt is, *That his kingdome is euerlaſting.* So the Prophet Eſay had ſaid: *The increaſe of his gouernment and peace ſhall haue no end. He ſhall ſit vpon the throne of Dauid and vpon his kingdome to order it, and to ſtabliſh it with iudgement and with iuſtice from henceforth euen for euer.* Eſay.9.7.

The ſame teſtimonie the Angell gaue of his kingdome, when he came to the virgine Marie. *The Lord God* (ſaith he) *ſhall giue vnto him the throne of Dauid his father: and he ſhall reigne ouer the houſe of Iacob for euer, and his kingdome ſhal haue no end.* Luk.1.32.

And how can this be poſsiblie applied vnto Salomon, ſo directlie againſt the Scripture, that the Scepter ſhould bee taken once away, not onelie from the houſe of Salomon, but from all the tribe of Iudah? And how could they not ſee with their eyes the ruine of that kingdome, and the throne of Salomon quite forgotten. Gen.49.

The third thing attributed here to Chriſt is, that *the ſcepter of righteouſnes is the ſcepter of his kingdome:* according as the Prophet Dauid ſaith in another place; *that righteouſnes and iudgement are the foundations of his throne.* Pſalm.97.2

And the meaning of theſe words, is after expreſſelie added: *Thou haſt loued* (ſaith the Apoſtle) *righteouſnes, and hated iniquitie.* This is the ſcepter of righteouſnes which he ſpeaketh of, that is, that his gouernment ſhall bee without all reſpect of perſons, a miniſterie of iuſtice, and true iudgement, euen according to the will of God his father, with whom there is no acceptation of the perſon of a man.

And how can they attribute this to Salomon? They know how Salomon did fall away ſo farre from righteouſnes, and

hated iniquitie ſo little ere he died, that he became a notable Idolater.

And how was his gouernment in ſuch iuſtice, when the whole people came after to Rehoboam his ſonne, and ſaid:

1.Reg.12.4 *Thy father did make our yoke greeuous, now therefore make thou the greeuous ſeruitude of thy father lighter, and we will ſerue thee.*

The fourth thing here ſpoken of our Sauiour Chriſt is, that for this cauſe *God had annoynted him with the oyle of gladneſſe aboue his fellowes.* For this cauſe ſaith the Scripture, becauſe thou louedſt ſo much iuſtice; what meane they ſtill to thinke here vpon Salomon, and of ſuch reward of his righteous rule, except they would haue the Scriptures falſe, that beare witneſſe of him. *He had turned* (as the Prophet ſaith) *iudgement into wormewood.* And how ſtandeth it that he was *annoynted with the oyle of gladneſſe:* that is, with gifts of the holie Ghoſt aboue his fellowes: when manie Kings of Iudah haue greater praiſe of God than he? and ſcarce any did fall from God ſo greeuouſlie as he. Now one refuge behind, which they thinke they haue, is nothing at all: they will ſay, that all this was ſpoken in reſpect of his beginning, in which he was famous, with this oyle of gladneſſe aboue his fellowes, and aboue all the world. True it is, in reſpect of his gouernment at the firſt. I graunt this might be ſpoken of him: but are not the words plaine, that they are not meant of anie that ſhould begin well, and then fall backe? For ſaith not the text, that this ſcepter of iuſtice, ſhall bee in his kingdome for euer? Therefore howſoeuer Salomon was once honored aboue all Kings; yet this praiſe was not his, but anothers, who ſhould for euer abide in his iuſtice and righteouſneſſe. So theſe foure things here witneſſed of the Prophet; that he is called God, that his kingdome is euerlaſting, that his gouernment ſhall bee euer righteous, that he is annoynted

noynted with oyle of gladneſſe aboue all his fellowes. All the Iewes in the world cannot ſee Salomon nor any mortall man in this glaſſe; but muſt needes acknowledge our Sauiour Chriſt, the Sonne of God, God and man, the Sauiour of the world, the King and Prieſt of his people for euer.

Now further to examine this Scripture for our edifying, let vs marke firſt how Salomon is ſet out a figure of Chriſt, and ſo ſingular tokens and ſhewes of Gods loue and mercie vpon him, that he ſhould reſemble his onlie begotten ſonne: notwithſtanding a man laden with ſinnes and iniquities: ſo as fewe haue appeared more vnrighteous or more vnthankfull to GOD. Such another example almoſt wee haue in Sampſon, a man full of infirmities, yet exceedinglie beloued of God, and a liuelie figure of his Sonne Chriſt. We learne in this both to knowe our ſelues and to knowe GOD. In our ſelues to truſt to nothing, not riches, honour, friends, ſtrength, authoritie, no not learning, wiſedome, gouernment, or anie knowledge: for in theſe both Sampſon and Salomon haue fallen downe before vs. And if euer man had been borne that could haue his happines in himſelfe; that man was Salomon, ſtrong in power, rich in treaſure, wiſe in rule, healthfull in bodie, ſober in affection, abounding in pleaſure, whatſoeuer his eyes or eares could deſire. No gift wanting in minde, in bodie, in outward life: yea more than this, a heart that could meaſure all the delights of the world to vſe them as they are, and ſee the vanitie that is in them, and confeſſe that life in immortalitie is aboue all: yet from all this he falleth when God leaueth him in his owne power, to make triall of his owne ſtrength: for how could fleſh and bloud preuaile againſt principalities and the power of darknes? And how could Salomon ſtand vpright, though his ſtrength had been double, when Adam

Which Chriſt was figured in ſinfull men.

himſelfe could fall from Paradiſe? Then let not vs poore creatures boaſt our ſelues, in whom there is no wiſedome. Come not into this fight in thine owne armour: for where Salomon hath fallen, whoſoeuer thou art, thou wilt bee cruſhed in peeces; and if in him there was ſo little helpe, confeſſe thou with all humblenes of mind, that in thy fleſh there is no goodneſſe, but put thy truſt in the liuing God, by whom thou ſhalt bee able to doo all things. And on the other ſide, ſeeing the great fallings of Salomon did not let the good worke of the Lord, but that he made a man ſo full of infirmities, ſo cleare an image of his ſonne Chriſt, and powred al his benefites ſo plentifullie vpon him. Let vs here ſee the goodnes of God, who hath found a way to burie for euer the ſinnes of all his people, and ſo to forget them, that they haue none accompt: the figure of Chriſt was therefore in Salomon, that wee ſhould ſee how grace aboundeth aboue ſinne, and how mercie is exalted aboue iudgement. In the nature & bodie of Salomon, we ſee the ſpirit quenched, grace deſpiſed, and iniquitie to haue the vpper hand: in the figure that he beareth wee ſee the ſpirit to conquer, righteouſnes to be exalted, and a Kingdome of glorie to be ſet vp for euer; that if wee ſhould finde in our ſelues the ſinnes of Salomon, yet we might aſſuredlie know, they cannot driue away the image of Chriſt, but he is readie to iuſtifie all that doo beleeue, for it is no doubt but he in whoſe perſon was ſuch an Image of Chriſt, Chriſt offered to him againe an Image of righteouſneſſe, in which he ſhould bee preſented faultleſſe to eternall life.

Chriſt is our lawgiuer, & his gouernment is for euer and euer.

Now, where Chriſt is ſet out thus a King for euer, wee are taught not by daies and times to meaſure his commandements, but to hold them without chaunge, as the gouernmēt for euer of his eternall kingdom: for it is too too groſſe follie for vs to ſay, he is ſtill our King, if wee dare abrogate his

his lawes, for he is our ruler for euer, and yet without him we will make lawes continually? Was it euer heard among earthly kings, that ſubiects could either repeale or chaunge their Princes lawes? or make lawes without them in their owne kingdome? or can there bee greater treaſon, than to conſpire for ſuch a leaud libertie? Euen ſo it is with al men and princes in the Church of Chriſt. Hee is our King, hee muſt be our lawe-giuer; he is King for euer, and his Lawes muſt neuer be changed; he is our King alone, and without him all the world can make no lawe. In no Commonwelth there was euer law proclaimed, but in the name of the king; In the Church of Chriſt who ſhall proclaime decrees, but in the name of Chriſt? and therefore expreſſely Chriſt taketh vpon him to be our onely lawe-giuer. And all Princes, the more godly they be, the more carefully will take heed to be no law-giuers in his Church for matters concerning faith; for that were to giue a lawe vnto him, which none wil doo but antichriſt himſelfe.

The Pope ſtirred vp Charles the fift, and King Henrie the eight, and gaue them for their hire this title, to be called defenders of the faith; a proud bequeſt: and how humbly it was poſſeſſed, God doth knowe. After that, King Henrie taking vnto him the courage of a true and naturall King, draue out that ſpirituall Tyrant out of all his Realme, and by graunt of the Cleargie, and conſent of the Parliament, tooke vpon him the name of Supreame head of the Church of England, which the pope had before vſurped ouer al Nations.

But ſeeing now it is ſo, that theſe names are taken vp, & made hereditarie to our Kings & Queenes, we will not reaſon of the titles, rather let vs do the dutie of louing ſubiects, and pray that they may find grace, by their names to be prouoked more to godlineſſe; that in true ioye of heart, they

may haue the honour of their calling, and hold faſt a good conſcience againſt the day of Chriſt. This onely we teſtifie to all Potentates and Princes, that what honourable title, ſo euer they haue, yet they muſt be ſubiects in the Church, & haue Chriſt alone to be King ouer it.

Let them make no lawes, appoint no orders, ordeine no gouernment, but ſuch as are agreeable with his lawes, orders, and gouernment; for that were ſacriledge, and it is the preſumption of the man of Rome. But let them execute the lawes o Chriſt, ſee his orders kept, eſtabliſh the gouernment which he hath ordained, and hold men of all degrees in obedience vnto GOD: for this is the true honor of the Lords choſen Princes, and the glorie of their calling, which ſhall not wither.

And now to the ende wee may the more willingly doo this, both we, and our Kings whom God hath ſet ouer vs: let vs marke this further which the Apoſtle addeth of our Sauiour Chriſt, that *his ſcepter is a ſcepter of righteouſneſſe*: meaning (as I ſaid) that his gouernment is all in trueth and righteouſnes. A good reaſon, and a great perſwaſion to all that are of God, whie we ſhould let Chriſt alone with the ordering of his Church. His ſcepter is a ſcepter of righteouſnes; not onely a righteous ſcepter, that is, that whatſoeuer he ordeineth, it is righteous: but the ſcepter of righteouſneſſe, that is, whatſoeuer is righteous, is ordeined of him: and all ſpirituall ſcepters of al kings, which are not directed by him, they are crooked and broken, ſcepters of ſuperſtition, & ſcepters of idolatrie, there is none of righteouſnes but onely the ſcepter of Ieſu Chriſt. The ſcepter is a litle wand which princes accuſtomed to beare in their left hand, as a ſigne of their gouernment, & by a metonymie it ſignifieth here the gouernment it ſelfe. Now the ſcepter of Chriſt is as his kingdõe, not a ſcepter of wood or mettall like other

kings,

kings,for his kingdome is not of this world as theirs is; but his ſcepter the Prophet Eſay in plaine words deſcribeth it. *He ſhall ſmite the earth* (ſaith he) *with the ſcepter of his mouth,* Eſay.11.4 *and with the breath of his lips ſhall he kill the vngodlie.* In which words of the Prophet, we ſee both what is this ſcepter, and why it hath the name of righteouſneſſe: the ſcepter is the word of his mouth, that is, the preaching of the Goſpell; not decrees, nor decretalls, nor traditions of men, nor vnwritten verities; by none of all theſe wee haue receiued the ſpirit of God, but onelie by hearing faith preached: it therefore alone is the ſcepter. Here tell me (dearelie beloued) I will aske no hard queſtion, but a thing which your eyes haue ſeene, and your hands haue handled: tell me what kingdome is the Popes? or whence is it? Is it Chriſts? then the preaching of the Goſpell is the ſcepter of it,and the ſcepter bearers are in euerie congregation the Paſtors and teachers: by the Goſpell preached,it bindeth and loſeth; by the Goſpell preached,it ruleth ouer vs; by the Goſpel preached, it teacheth faith, it ordaineth religion, it miniſtreth Sacraments: by the Goſpell it begetteth vs, by the Goſpell it nouriſheth vs, and in the hope of the Goſpell it laies vs downe in peace. If it haue another ſcepter than this, then it is another kingdome than that of Chriſt: if the ſcepter be the Canon Lawe, and the ſcepter bearers their Cardinalls and Clergie lords, their Chauncellers, and Commiſſaries, and other men that wee knowe not: if they binde and loſe by Pardons and Bulls; if they teach a faith, folded vp as they terme it, in an idle fancie, that wee muſt beleeue as the Church doth beleeue,and the Church beleeueth as we doo beleeue,when neither our Church nor we can tell what we beleeue. If they teach vs to worſhip after the traditions of men. If it feede vs vp in the hope of the Church of Rome; if it lay vs downe at laſt in an vnknown purgatorie,

whether this bethe ſcepter, iudge you: and if it bee, I aſſure you in the word of trueth, the Apoſtle and Prophet both witneſsing with me, this kingdome is a kingdome of darkneſſe: a kingdome of ſinne, and it ſhall returne to the ſhape of his firſt beginning. The kingdome of Chriſt ſhall be euer knowne by the ſcepter of the onelie Goſpell preached and practiſed in it.

Now, why is this called the ſcepter of righteouſnes, becauſe (ſaith the Prophet) it killeth the vngodlie, the ſame expoſition the Apoſtle immediatlie addeth. *Thou haſt loued righteouſneſſe, and hated iniquitie:* therefore it is called a ſcepter of righteouſneſſe, becauſe it maketh the faithfull righteous, and deſtroyeth the ſinners from the face of the earth. 1.Pet.1.23. In this ſenſe Saint Peter calleth it *the ſeede of regeneration*, becauſe by it wee bee begotten anewe into the image of God, which is in righteouſneſſe. So that here wee knowe whether we be of the kingdome of Chriſt, euen by the ſcepter by which we be ruled. If the knowledge of the Goſpell of Chriſt haue reformed vs into a newe image, to bee holie as our Sauiour Chriſt is holie, that by his ſpirit the world bee crucified vnto vs, and wee vnto the world; then haue wee our enfranchiſment in this kingdome: if not, though wee dwell in the middeſt of the ſanctuarie, yet were wee ſtraungers from the lawe that came out of mount Sion.

And though wee were baptiſed with all the water in the ſea, or as the Prophet ſaith, though we waſh our ſelues with Nitre and take much ſope, yet our iniquities are marked before the Lord, except we feele the forgiueneſſe of our ſinnes in the righteouſneſſe and holineſſe of this kingdome of Chriſt. And what madnes can be like vnto it, to flatter my ſelfe as if I had my portion among the elect of God, and yet dwell in tabernacles of the children of the diuell, that is I meane, and yet walke in all the ſinnes of a corruptible

man?

man? Are not Gods children his Saints? bee they not brought vnto him with the ſcepter of righteouſnes? dooth he not keepe them with the ſeale of his holie ſpirit? If I ſee no good workes in my hands, if I knowe neuer that the preaching of the Goſpell killed concupiſcence in me, and made me hunger and thirſt after righteouſneſſe, if I feele not the ſpirit of GOD, to ſanctifie more and more my heart and all mine affections, how can I ſay I am the childe of GOD? No, no, talke while thou wilt, vſe thy libertie, ſay thou art a Proteſtant, renounce the Pope; except thou loue righteouſneſſe euen as thou loueſt thy ſoule, and reioyceſt in well dooing as in thy life, thou haſt been but an idle hearer of the word of truth. Godlineſſe is not made of words, as a wood is made of trees, but it is an earneſt loue, proceeding from a pure heart, and a good conſcience, and an vnfained faith, in which wee may glorifie God, and doo good to his people. Paule was godlie, when he gloried in nothing but in the Croſſe of Ieſu Chriſt, by which the world was crucified vnto him, and he vnto the world. They are godleſſe hypocrites, which in word confeſſe they knowe God, but in deedes denie him. They are Chriſts, which haue crucified the fleſh with the affections and concupiſcence of it, they are of their father the diuell, that in wickedneſſe doo the deſires of the diuell. Let vs then learne (dearely beloued) in good time to be wiſe: when we were in ignorance, then we walked in the workes of darkneſſe, now wee haue vnderſtanding, let vs walke as the children of the light, and if wee take the Goſpell into our mouth, let vs knowe it is a ſcepter of righteouſneſſe to reforme our life: and whoſoeuer he be that hath choſen this portion, peace be vpon him and vpon the Iſrael of God: and he that withdraweth himſelfe from this purpoſe, euen as the Apoſtle after ſaith: *Let our ſoules haue no pleaſure in him.*

Gal.6.14. Tit.1.16. Gal.5.24. Ioh.8.44. Gal.6.15. Heb.10.38.

And here let vs also marke how the Apostle setteth out this righteousnesse of Christ. *Thou hast* (saith he) *loued righteousnesse, and hated iniquitie.* This is generall in all duetie which we doo vnto God, to loue the obedience with al our heart and soule, and to detest and hate all the transgression and sinne. So the Prophet Dauid saith: *I hate vaine inuentions, but thy law I loue:* and againe, *thy law I loue, but I hate falshood and abhorre it.* Euen so must we hate iniquitie if we loue righteousnesse, and abhorre falshood if wee loue the trueth: and this is that eternall lawe which GOD gaue from the beginning. I will, saith he, set enmitie betweene thee and the woman, and betweene thy seede and her seede.

Psalm. 119. 113. & 163

But O Lord, what a rebellious people are wee? where God hath commaunded all concord, and bound vs together in all bands of vnitie, *one bodie, one spirit, one hope of our calling, one Lord, one faith, one Baptisme, one God the father of vs all.* Yet all these bonds wee breake in sunder; and anger, hatred, reprochfull words, quarrels, wounds, murders, euerie cursed thing, wee reach our hands vnto, to make strife one with another, and disanull the agreement which God hath made.

On the other side, touching the workes of darknesse, wee will walke in them, and though GOD hath separated them from vs, as heauen from hell, or Christ from Beliall, and hath made the hatred of them perpetuall to vs and our posteritie; yet wee thinke, as the Prophet saith, *to make a league with death,* and to bee at agreement with hell, wee will followe our fleshlie concupiscence, as though there were no Lord to controll vs, and wee will not hate sinne at all.

A corrupt nature, to loue that which wee are bid hate, and hate that which wee are bid loue, but a more corrupt affection,

affection, if we giue peace to theſe deſires, and are well pleaſed to loue them ſtill.

It followeth in the end of this ſeuenth verſe, *thy God hath annointed thee with the oyle of gladneſſe aboue thy fellowes.* In this wee may learne another notable cauſe, why we ſhould acknowledge Chriſt our onelie King and law-giuer: becauſe he is thus annointed, that is, in him dwelleth all fulnes of grace, and the treaſures of all wiſedome and knowledge are hid in him; ſo that leaue him, leaue his lawes, leaue his ſcepter; we leaue inſtruction, wee leaue righteouſneſſe, wee leaue eternall life.

And here note that thooyle of gladneſſe, is the gifts of the ſpirit of God: gladneſſe to our ſelues, becauſe it filleth vs with ioye in the Lord: and gladneſſe to other, becauſe it powreth grace into our lips, to comfort the weake hearted, and to make vs a ſweete ſauour of life vnto life, to all that hearken vnto vs. The heart of earth that is drie and barren, and beareth no ioyfull fruit of the Lord God, this oyle of gladneſſe hath not yet ſoftned it, to make it a fertill ſoyle for the ſeede of the word of God. And the careleſſe man, of a dull ſpirit, that is not touched with his brothers ſinning, but letteth him alone in his vncleanneſſe, to ſinke or ſwim, to ſtand or fall, to liue or die.

And all that vſe companie onelie for worldlie pleaſure, without regard, of ſwearing, lying, backbiting, idle talke, wantonnes or whatſoener; what gladneſſe receiue other by their admonitions, and exhortations, or how can they ſay this ſweete oyle is in their hearts? Let no man deceiue himſelfe, GOD is not mocked: he that is of Chriſt hath a care to bring other vnto Chriſt, hee hateth the iniquitie of all men, and giueth comfort to manie with the oyle of gladneſſe, of which he hath receiued: and thus farre of theſe verſes.

Now

Nowe let vs pray to GOD our heauenlie Father, that wee may bee taught of his Spirite, that like as hee in his vnſpeakeable wiſedome and mercie, hath giuen vnto vs his owne Sonne to bee a Sauiour, to eſtabliſh vnto him a perpetuall Kingdome, that our libertie might bee defended with his ſtrong hand, and to make vs partakers of all his benefites, by ruling vs with his Scepter of righteouſneſſe, that is, filling vs with a holie knowledge of his Goſpell, to loue righteouſneſſe, to hate iniquitie: and by giuing vs of his fulneſſe, that we ſhould receiue grace for grace, and haue a happie meaſure of the oyle of gladneſſe, with which hee was annoynted. So according to theſe his great mercies towards vs, let vs pray; and the Lord graunt vs, that we may finde fauour in his ſight, to imbrace his Sonne alone, to folowe his wayes, to loue his truth, to ſet out his honour, and to finiſh our wearie Pilgrimage in his ſeruice, to the profite of our brethren, and ſtrengthening of our faith, thorough Ieſus Chriſt our onely Sauiour, to whome, with the Father, &c.

The

The fift Lecture, vpon the 10.11.and 12.verſes.

10 *And thou, Lord, in the beginning haſt eſtabliſhed the earth, and the heauens are the workes of thine hands.*
11 *They ſhall periſh, but thou doeſt remaine: and they all ſhall waxe old as doth a garment.*
12 *And as a veſture ſhalt thou fold them vp, and they ſhall be chaunged: but thou art the ſame, and thy yeares ſhall not faile.*

THe Apoſtle goeth forward as before, and heere addeth the fourth compariſon, in exalting Chriſt aboue Angels. And he maketh this compariſon according to the title before giuen him, that by him the world was made, and it is this. The ſonne of GOD, our Meſsias, of whom wee ſpeake, he made the world, and ruleth it as he will, and will aboliſh it in the time appoynted, himſelfe being vnchangeable in all his waies; which is a glorie farre aboue all that the Scripture attributeth vnto Angels. Touching this Scripture here alledged, how it may bee applied to Chriſt: it is certeine, that the Pſalme according as the title is, was a praier of the afflicted Church, moſt like, when it was in the captiuitie of Babylon, both becauſe of the great complaint of the ſingulat miſerie which they ſuffered, and becauſe they in their praier alledge the appoynted time of deliuerance to be come vpon them, which was onelie of the captiuitie of Babylon: to which, GOD had appoynted by his Prophet Ieremie, 70. yeares. Now, that captiuitie being a figure of our captiuitie vnder Satan; the Prophets foretelling that deliuerie, ſawe Iere.29.12.

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alſo in ſpirite the deliuerie which we ſhould all haue vnder Chriſt. And accordingly, the ſpirite ſo ſpake in the Prophetes, that ſomething was ſo proper to Chriſt figured, as it muſt needes bee referred to him, and not applied to anie figure. And this is generall in all the expreſſe figures of our Sauiour Chriſt, whoſoeuer were the men, or whatſoeuer were the bleſsings that God brought vppon his people, becauſe in Ieſu Chriſt all his promiſes had their truth and accompliſhment: therefore he is ſome way ſo deſcribed, that the people muſt needs be lead, to acknowledge ſtil the couenant, which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretelleth their deliuerie thus; *That they ſhall returne to ſerue GOD, and Dauid their King*; Dauid being before dead. And againe, *He would raiſe vp to Dauid a righteous branch, whome they ſhould call, the Lord our righteouſneſſe:* which muſt needes be meant of the Meſsias, whom they looked for to be the ſonne of Dauid. And expreſlie he noteth their returne into the fauour of God, with the ſame words, with which God maketh with vs his new Teſtament in Ieſu Chriſt, that God will be our God, & wee ſhall be his people; He will forgiue their ſinnes and iniquities; They ſhall be all taught of God. Euen ſo heere in this Pſalme the Prophet foretelling their returne from Babylon, foreſeeth the redemption that is in Chriſt, and breaketh out in complaint of his ſhort life, becauſe he ſhould not tarrie to ſee the day: and to comfort himſelfe againe, ſpeaketh out in ſpirite, what ioy and gladnes he ſaw in Chriſt, and how glorious a God he is, and ſo vttereth the words here alleadged; *And thou in the beginning O Lord, didſt lay the foundations of the earth, and the workes of thy handes are the heauens, &c.* And here theſe words, He laid the foundations of the earth, and the heauens are the work of his hands, are ſpoken according to our infirmitie, which know no buildings but by foundations,

Ier.30.9. Ier.23.6. Ezec.37.24

tions, nor can make anie great workes without our hands: otherwiſe it is certeine, the earth hath no foundations, nor no handes could make the heauens; but all was made, and conſiſteth by the power of God. Thus we haue heard, what argument the Apoſtle here vſeth, and how this text is applied vnto Chriſt.

Nowe, touching the wordes, where the Prophet ſaith; *And thou Lord:* the Apoſtle is a good expoſitor, that this is ſpoken to the Sonne of God, to whom he attributeth the originall cauſe of making the world. A place moſt worthie to bee diligently marked: for it giueth clearelie vnto Chriſt the fulneſſe of the Godhead, according to the article of our Creede, *I beleeue in God the father almightie maker of heauen and earth.* And all Arrians, old and new, which ſo long haue blaſphemed the Sonne of God, and made him but a ſeruant, in the creation of the world, becauſe manie times the ſcripture ſaith; by him God made the world. If they heare this ſpoken to that Sonne, *And thou Lord in the beginning didſt lay the foundations of the earth:* they will ceaſe to blaſpheme, and confeſſe hee is God to bee bleſſed for euer. And where it is ſaid, that GOD the Father by him made the world: that phraſe of ſpeach diminiſheth not his glorie, but rather teſtifieth it more clearely. For we haue ſaid before, that Chriſt is the ſhining brightneſſe of the glorie of his father: that is, the perſon in the Deitie, by whom onely the eternall wiſedome of God could make his maieſtie ſhine vpon anie creature: neither was it euer poſsible, that anie creature ſhould ſhewe foorth the goodneſſe of God, but onely by the perſon of the ſonne. And therefore when the name of God, or creation of the world, is giuen vnto the Sonne, as heere we ſee. We doo humblie confeſſe and adore the vnitie of the Godhead that is reallie in him; when it is attributed to the Father, as hee that by his Sonne hath made all theſe thinges,

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wee acknowledge the properties of the persons, the father dwelling in light which none can approach vnto, a fountaine and headspring of immortall glorie. And the sonne, the shining brightnesse of that glorie, by whom it is made knowne of men and Angels: so, when we say, wee beleeue in God the father almightie, who made the world, wee acknowledge the goodnesse and mercie, by which the world was made originallie to dwell in the person of the father: when wee say, the world was made by the sonne, wee acknowledge the wisedome of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to bee in the
Esa 40.13. person of the sonne: as likewise, whersoeuer the holie
Psal.33.6. Ghost is mentioned in this work, we acknowledge the vertue and power giuen to all creatures, both for their continuance, and for the efficacie, to be of the person of the holie Ghost: and where the creation is attributed to all, Father, Sonne, and holie Ghost, wee confesse the vnitie of the Godhead, in the distinction of persons, which now wee see in faith, and wherein we reioyce in hope, which shall neuer be confounded, but shall be made perfect, when this mortalitie shall put on immortalitie, and we shall see God as he is.

Where it is said further: *God laid the foundations of the earth, and the heauens are the worke of his hands.* We must consider, the creation of the world is thus attributed to God, not onlie because all things were made by him; but because he hath so made them, that they carrie a marke imprinted in them of the power and Godhead of the Creator. Thus he meaneth, when he saith: the Heauens are the workes of thy
Psal.19.1. hands. Euen as the Prophet saith: *The heauens declare the glorie of God, and the firmament sheweth his handie worke. Day vnto day vttereth speach, and night vnto night openeth knowledge.* And here we must learne, according as the workes of God are thus before vs, so to behold them and take the pleasure

of

of them, that we giue glorie to God in all that he hath done. When I ſee the heauens, I muſt ſee his greatneſſe, who was able to ſet ſuch a couering ouer the earth. When I behold the earth, I muſt behold his prouidence, who hath ordeined ſuch a place of nouriſhment for all creatures. When I looke vpon the vnchaungeable courſe, in which all things are eſtabliſhed; I muſt looke vpon his conſtant wiſedome and goodneſſe, who in a ſtedfaſt purpoſe hath extended his mercies ouer all his workes. In the leaſt of all the creatures of God, when I ſee wiſedome, power, glorie, more than all the world can reach their hands vnto; let me humble my ſelfe vnder his high Maieſtie, before whom no King, no Prince, no power of the world hath anie accompt: but all nations before him are as nothing, and they are accompted vnto him leſſe than nothing, and lighter than vanitie it ſelfe. Eſai. 40. 17.

We muſt acknowledge the glorie of God in his works.

Thus GOD hath ſhewed himſelfe in his creatures; and euen as S. Paule ſaith; his inuiſible things he hath made manifeſt in them, both his eternall power and his Godhead, that they might be without excuſe, all that will not honour him. Let vs therefore (dearelie beloued) forget now the times of ignorance, and at laſt be wiſe hearted, to reade the bookes which God hath written in great letters, and laid open before vs in all his workes: let vs ſee his glorie. Thus did the Prophet Eſay before vs, as in the 40. chapter of his propheſie we reade: *Who hath meaſured the waters with his fiſt, and compaſſed heauen with his ſpanne: who is he hath comprehended the duſt of the earth in a meaſure, and weighed the mountaines in a weight, and the hilles in a ballance?* Nothing in the world, no not the verie duſt of the earth, could come in the Prophets eyes, but he could ſee in it a great worke of the Lord. S. Paule ſaith: God left not himſelfe without witneſſe among men, euen when the times were moſt blind. For as Acts. 14.

much as he gaue vnto them from heauen raine, and fruitfull times: for who is he that maketh the raine to fall, and the Sunne to haue his courſe of ſhining? Who hideth the treaſures of the ſnowe, and bringeth foorth the hoare froſts? Who couereth the Heauen with clowdes, and bringeth foorth the windes out of their places? Who maketh the ſea to roare with the great noyſe of the waues, and maketh it calme againe as if it had not been mooued? What Princes, what hoſtes of men, though all the world would ioyne their ſtrength together, can do the leaſt of theſe things? Nay, if all nations ſhould band themſelues together, they cannot hurt ſea, land, ayre, clowdes, elements, day, night, ſummer, winter, nor any thing that GOD hath eſtabliſhed for euer; but in euerie one of theſe is the ſtrength which cannot bee reſiſted. The ayre can infect all fleſh; the earth ſwallowe it vp; the Sunne burne it with heate; the froſt kill it with cold; the thunder and lightning, doo make afraid all the tyrants among men. Nay, wee may learne in the plagues of Aegypt, how the moſt vile things can make aſhamed all the children of pride. And why then doo we not learne in all that we ſee, to confeſſe the greatneſſe of the Lord? Why dooth not the ſtrength of his workes, make vs confeſſe his power; and all the delight that wee haue in them, why doth it not make vs acknowledge all his goodneſſe to the children of men? The Prophet Dauid ſaith: when I behold the Heauens which are the workes of thy handes: the Moone and the Starres, which thou haſt ordeined: what is man, ſay I, that thou art mindfull of him; or the Sonne of man, that thou ſo regardeſt him? Our Sauiour Chriſt ſaith: when we ſee how God feedeth the Sparrowes, and clotheth the Lillies; we are faithleſſe people, except we ſee his prouidence ouer vs, to feede vs, and to clothe vs in all our neceſsities. And ſure the trueth is, except I ſee with ſuch eyes the

creatures

creatures of God, I am become a creature degenerate from that image, in which I was firſt fourmed. If I ſee nothing in the heauens, but that they are light, and aboue my reach; the horſe and mule ſee this as well as I. If I ſee nothing in the earth, but a place to walke in, or to take my reſt vpon it: the beaſts and foules ſee this as well as I. If I ſee nothing in my gorgeous apparell, but pride of a goodlie colour; the Peacocke ſeeth that in her feathers. And if in all my meate and drinke, I knowe nothing but the pleaſure and ſweetnes of the taſte; the hogge and ſwine haue heere as great a portion as we. To be ſhort, if hearing, ſeeing, ſmelling, taſting, feeling, be all the delight we can finde in the works of God: wee haue giuen our preeminence to the dumbe creatures, which haue theſe ſenſes more exquiſite then wee; and wee haue turned the hearts of men into the hearts of beaſtes; who with wiſedome, prudence, vnderſtanding, knowledge, reaſon, can doo nothing. And the words of the Prophet are fulfilled in vs: Man, when he was in honour had no vnderſtanding, he was compared to the bruit beaſts, and was made like vnto them. I ſpeake this with the moe words, and the more earneſtlie, that you might ſee and deteſt the ſhame of ſome, who doo not onelie, not ſee in the creatures of GOD the glorie of GOD, to feare before him, and to giue him honour; but quite contrarie in all his creatures, they prophane his name, which eate till they ſurfet, and drinke till they be drunken; who put on pride with all their apparell, and make their lands & houſes priuiledged places for much iniquitie, which fill their mouthes with curſed ſwearing, euen in the ſight of the Sunne, and commit their whoredomes, and feare not at the darkneſſe of the night. Flee (dearelie beloued) farre from ſuch; hate them (as the Prophet ſaith) with perfect hatred, & all their aſſemblies. The earth that mourneth vnder the burden of them, one day will

ſpue them out, and the creatures which they hold in this miſerable bondage of ſinne, one day God wil heare their ſighs, & they ſhall giue a ſpeedie witneſſe againſt their oppreſſors. And thus much of the creatures of God, which here are ſaid to be made by the ſonne of God, and to be the works of his hands. Another thing here we haue to conſider, that the Apoſtle teacheth the excellencie of Chriſt in reſpect of his continuance, before whom, the heauen and earth are but a moment; for ſo in this compariſon he ſpeaketh of their age, as a thing of nothing, *they ſhall periſh, they ſhall waxe old as a garment, they ſhall be folded vp as a veſture:* making all the continuance of the heauen to bee vanitie, and of none accompt: for although it may ſeeme he might haue made his compariſon with things of a more expreſſe ſhewe of vanitie than a garment, as to haue compared them with ſmoake, with the ſhadowe of ſmoake, with the dreame of a ſhadow, or ſuch like; yet in comparing the time of the heauens, which are ſo manie ages, with a garment which is ſcarce a yeare, it is as cleere a teſtimonie, all is nothing, as if all were not a minute of an houre. Beſides this, the cauſe of this compariſon with a garment, was the ſimilitude in which GOD hath ſet the heauens, who hath ſpred them like a curtein, and made them as a couering to all his creatures: it was not to make the compariſon leſſe, in ſhewe of their vanitie. Then here let vs be wiſe hearted as the Prophet was, as oft as our hope is before our eyes, to ſee our Sauiour Chriſt liuing for euer: let vs not onelie confeſſe that our owne age is nothing in reſpect of him, but let vs boldlie continue euen the continuance of the heauens, & accompt all things nothing that hath an end: for let the daies bee neuer ſo manie, which you can call into accompt, and multiplie yeares into the longeſt continuance which your thoughts can comprehend, that thouſand thouſands be before you, and ten thouſand thouſands

are

are in your minde, with one word you ſhall confute them all, and with the breath of your mouth you may blow them away: and as the Prophet ſaith, make them all as a garment that is rent and worne: for reckon vp all thy thouſands that thou canſt, and put this word, *Paſt*, vnto them, and where are they now become? a thouſand thouſand thouſand yeres paſt, what are they?

And if time be ſuch a tyrant, to breake the delight of the long age of the verie heauens, that the wiſe heart of a man doth ſay, euen they are vanitie, and waxe old as doth a garment; what fooliſhnes hath wrapped vp all our vnderſtanding? and what blindnes is in our hearts, that we ſee not our owne life what it is? Not one of an hundred that hath three ſcore and tenne yeares, and of thoſe a great part are ſleapt out, ſo that wee feele them not, and a great part conſumed with ſorrowe, either in loſſe of credite, or feare of puniſhment, or paine of ſickneſſe, or griefe of our labour, or penſiuenes of our wants, or anguiſh of our deſires; or at leaſt, euen with a wearines of time it ſelfe; ſo that of three ſcore and tenne yeares, let him ſpeake that can glorie moſt, and he ſhall finde that in them all, he hath ſcarce tenne full yeares of pleaſure: and this verie pleaſure, euen then when it is greateſt, what is it? ſurelie ſuch as if he looke downe into his owne thoughts, he ſhould ſay in the mids of it, his heart is heauie. And ſhall yet this life, ſo ſhort, ſo troubleſome, ſo without pleaſure, ſo faſt hold vs bound with blind deſire, that wee neither long for, nor looke after Ieſu Chriſt, who liueth euer, and hath caſt foorth of his preſence all ſinne, and ſorrowe, and death it ſelfe?

Could the Prophet ſo ſhewe him in immortalitie, and all his elect with him in the glorie of his father, that he bewailed the vanitie of his owne life, yea though it ſhould haue laſted as long as the heauens, & while the Sunne & Moone

endureth, though he ſhould haue abiden King of Iſrael, was all this vnto him as a ſhadowe or an idle dreame, in compariſon of Chriſt who is for euer, and whoſe yeares ſhall neuer faile? And ſhall wee thinke wee haue the ſpirit of God, or any portion in Ieſu Chriſt, who in his euerlaſting continuance, cannot find ſuch pleaſure as in our vizare of a vaine life, that ſodainlie appeareth, and is no more? who in the glorie of his preſence, and maieſtie of his father, can ſee no ſuch delight, as in carding, dicing, dauncing, and ſuch like works of reproach and ſhame, and horrible confuſion.

Nay, I will tell you (dearelie beloued) and I will tell you true; your owne eyes and eares ſhall beare witneſſe with me that I lye not.

Theſe men that thus ſerue in the vile bondage of theſe paſtimes, they carrie with them the badge and cogniſance of another maſter than of the liuing God: for tell me, from morning to night are not their mouthes full of adulterie, of wrath, of hatred, and ſwearing without ſhame, in which GOD is diſhonored, and the croſſe of his ſonne Chriſt made deſpiſed?

Then doubt not what theſe men doo, nor what maſter they ſerue, but pray that GOD may haue mercie vpon them, as vpon vs this day, who loue not their delights, that they may repent, and withdrawe themſelues from the ſnare of the diuell, in which they bee holden, according to his will, and begin while yet it is good time, to deſpiſe this, and regarde the life of Chriſt, in compariſon of which, they maie ſaie with the Prophet: *The Heauens ſhall periſh and conſume as a garment, but thy yeares, O Lord, they haue no end.*

One other thing followeth in the prophet, which the Apoſtle reciteth not, but for our times it hath a verie good inſtruction: the Prophet thus concludeth, *The children of thy*

ſeruants

ſeruants ſhall continue, & their ſeed ſhall ſtand faſt in thy ſight: becauſe Chriſt had ioyned his Church to himſelf, he the head & they the bodie, by him who endured longer than the heauens, the Prophet knewe his people could neuer periſh; and in this thought, if the Prophet had comfort againſt the tyrannie of the kingdome of Babylon, what comfort may we haue now againſt the enemies of the Church of Chriſt?

They think they be manie, & ſtrong, & rich, and wiſe, & they will preuaile; their pope ſhall vp againe, they will haue maſſe, they wil exalt the church of Rome, they wil become ſlaues to a vile perſon as they were before, they will doo I cannot tell what: alas poore ſoules, how faſt they holde a lie in their right hand? the ſhame that they ſeeke for they ſhall neuer finde. For what are they? or what is their ſtrength? how much are they better than graſſe, or than the flower in the field? What is their life more than a vapour, or than a ſmoake that vaniſheth away? Yet they boaſt themſelues againſt the Church of Chriſt, which is knit vnto the Sonne of God, liueth in his life, & ſtandeth in his ſtrength, whoſe right hand hath made all things, and whoſe yeres endure for euermore. While we truſt in this, our hope is ſure, and all our enemies ſhall be aſhamed. And let vs pray, that it would pleaſe God our heauenly father of his great goodneſſe, to haue mercie vppon vs, that by his Spirite the eies of our minds may be lightened, to ſee what great ſaluation he hath giuen vnto vs in Ieſu Chriſt, who is his onely Sonne, heire of all things, creator of the world, who ruleth and gouerneth all things, and ſhall ſhewe vs his glorie in immortalitie, when all theſe creatures ſhall haue their change.

And the Lord graunt, that in theſe dayes of our vanitie, while yet wee are walking to the daye of reſt, wee maye in the meane ſeaſon, ſee his grace and glorie in al his creatures, in which we haue our pleaſure, that wee maye

enioye them to his praiſe, and with wiſe hearts meaſuring his times who ſhall endure for euer, when all theſe things are paſt, we may mourne in ſpirite, to ſee the time approach, when wee with him ſhall both ſee and inherite his immortalitie, through his ſonne Ieſu Chriſt, who hath purchaſed it for vs, and with his mightie power, will keepe vs in ſafetie vnto it, againſt that day. To whom with the father and the holie Ghoſt, our onlie comforter, be all honour and glorie, now and euer. Amen.

The ſixt Lecture, vpon the 13. and 14. verſes.

13 *Vnto which of the Angels, ſaid he at anie time? Sit at my right hand, till I make thine enemies thy foot ſtoole.*

14 *Are they not all miniſtring ſpirits, ſent foorth to miniſter, for their ſakes which ſhall be heires of ſaluation.*

NOw the Apoſtle maketh the fiſt compariſon betweene the Angels, and our Sauiour Chriſt; in which it is plaine, he is exalted aboue all Angels. And this compariſon is, out of the ſaying of the Prophet: *Sit on my right hand vntill I make thine enemies thy foot ſtoole.* A ſingular honour aboue all that euer Angell had: for it ſignifieth, that God hath taken him into the fellowſhip of glorie, and giuen him all power, in heauen and in earth.

Touching this Pſalme, as it is moſt true; ſo it is confeſſed of al, that it is a prophecie of our ſauiour Chriſt, how he ſhould be King of his Church, and vtterlie ſubuert all his enemies, and bee our Prieſt after the order of Melchiſedech: who ſhould bring an ende to the Prieſthood of Leui: and according

according to this meaning of the Prophet, ſo the Apoſtle alleadgeth this ſentence, for proofe of this excellencie of the ſonne of God aboue all Angels.

And with this teſtimonie, our Sauiour Chriſt him ſelfe confuteth the Phariſies, when they denied his diuinitie, reaſoning of the force of this word, *Lord*: becauſe the compatiſon then was with Dauid.

Theſe words of the Apoſtle; *To which of the Angels ſaid he at anie time, &c.* they ſhewe plainlie, what glorie it is to ſit on the right hand of God. For when the Apoſtle ſaith, the like was neuer ſaid to Angels: that is, ſuch glorie was neuer giuen them. What can it elſe meane, but that Chriſt is confeſſed, to bee one God with his Father? Or, what can wee vnderſtand to bee higher than all Angells, but GOD alone?

If the right hand of God could ſignifie his preſence, the Angels are in his preſence; and of them thouſand thouſands are before him: and as our Sauiour Chriſt ſaith, *They ſee the face of our heauenlie father*. If his right hand could ſignifie the fruition or ſight of his glorie, the Angels are all bleſſed ſpirites, and ſee his glorie euen as it is. If his right hand did ſignifie anie inferiour power, though it were greater than al the world; ſuch power haue alſo Angels, ſo that one of them haue ſmitten whole armies of men, and whole countreyes: and therfore bee they alſo called principalities and powers, becauſe no ſtrength in the world could reſiſt them. But ſeeing *his right hand* noteth vnto vs, that honour which neuer Angel was receiued vnto, and aboue the Angels we knowe none but God alone; therefore the Scripture ſpeaketh plainlie, in ſetting Chriſt *on the right hand of his father*, farre aboue Angels, that he is one God, and equall with his father.

Beſides this, ſith it is ſaid; *Sit thou on my right hand, till I make thine enemies thy footſtoole*: it is plaine, that this is the

right hand of God, the power of God giuen vnto Christ, in which he shall ouercome all his enemies: and sith this is the end of that glorie, that glorie is nothing but the power by which this is brought to passe, and when this shall bee accomplished, that all his enemies shall bee confounded, then this shall bee finished: for him to sit on the right hand of his father; not that Christ shall cease to bee equall with his father, but that this kingdome of Christ our mediatour betweene God and vs, in which he keepeth vs; that shal cease, and he shall giue it vp vnto his father, and God shall be vnto vs, all in all.

And thus farre of all these honorable titles giuen vnto Christ; in all which the Apostle prooueth him greater than all Angels. The first is, that he is called the naturall sonne of God. The second, that the Angels haue commandement to worship him.

The third, that he is a King of glorie, reigning for euer in truth and righteousnesse. The fourth, that he is creator of the world, and endureth when the world shall perish And fiftlie, that he sitteth on the right hand of high maiestie: all which are proper titles to the sonne of GOD, and greater than can be giuen to any Angell: and therefore Christ to be exalted aboue them all.

Now in the 14. verse following, on the contrarie part the Apostle setteth down, what is the proper glorie of Angels, that by plaine comparison, this dignitie of Christ might more appeare: & so of Angels, he addeth, that they be al ministring spirits, sent out for the safetie of those, which shall inherite saluation. Where he calleth them ministring spirits, according to the testimonie of Dauid before alledged: *He maketh his Angels spirits, and his ministers a flame of fire:* both which names, spirits and ministers, the one of nature, the other of office, he bringeth thus into the proper definitiō

that

that they be miniſtring ſpirits. And becauſe the miniſterie of any creature may be in diuers things, therefore to take away this vncerteintie, wherein their miniſterie ſhould be, he addeth ſtreight: that they are miniſters for the ſafetie of Gods elect. So ſetting out a perfect definition of an Angell, fullie comprehending all that wee can, or ought to knowe of thoſe bleſſed ſpirits: for all their glorie is comprehended in the nature of a ſpirit; and the praiſes, which continuallie they ſing vnto GOD, is comprehended in their miniſterie: for they are named miniſters, according to Gods ordinance and good pleaſure, ſo that with continuall praiſe & thankſgiuing, and reioycing in the Lord they doo their worke, as after their example we make our praier, *Thy will be done in earth, as it is in heauen.*

Now vpon this definition of Angels, and the former teſtimonies of the great glorie of the ſonne of God, our Sauiour Ieſus Chriſt; by good compariſon, the Apoſtles concluſion is plaine and manifeſt; that ſeeing our Sauiour Chriſt is ſo exalted euen aboue the Angels, in all the honour of a King, a Prieſt, a Prophet, wee ought much more ſo to acknowledge him aboue Moſes, aboue Aaron, aboue all Temple, Sanctuarie, mercie ſeate, and all ordinances of the law, that he might bee alone our onlie health and ſaluation: And thus he finiſheth this firſt Chapter, in which I ſaid, he ſetteth out the perſon of Chriſt according to his Godhead bodilie dwelling within him.

Now, touching the words that wee haue to note of this, where he ſaith: to which of the Angels ſaid he at any time. I then ſufficientlie declared vnto you, as GOD gaue me grace, when I expounded the fift verſe. Likewiſe of Chriſts ſitting at the right hand of God, I ſpake more fullie, expounding the third verſe.

Where

Where it is here added, *till I make thine enemies thy foot-ſtoole:* The Apoſtle Saint Paule ſpeaking of this victorie of
1.Cor.15.23 Chriſt, ſaith; *He ſhall aboliſh all rule, and authoritie, and power:* noting, as he ſaith in another place; that *we wreſtle not*
Eph.6. *not againſt fleſh and bloud, but againſt principalities and powers, againſt worldly rulers of this darkneſſe, againſt ſpirituall wickedneſſe in high places:* wherein we ſee, ot what force & ſtrength our enemies are.

Cõtinuall enemies to the Church, and of great ſtrength.

And becauſe he ſaith; the laſt enimie ſhall be aboliſhed, which is death: we ſee, that there ſhall neuer want enimies to the Church. Whereby we ſhould bee prouoked in regard of our continuall daunger, to bee euer watching; and becauſe of our ſtraunge enemies, onelie to put our truſt in Chriſt.

And heere I beſeech you, let our hearts be in our owne waies, and of our naturall life let vs learne wiſedome; leaſt we be alſo vpbraided of our Sauiour Chriſt, that we can di-
Luc.12.54. ſcerne the face of the earth and of the skie, but wee cannot iudge of our ſelues what is right.

Tell me, which of vs hauing a long iourney, by manie theeues and wilde beaſts, or paſsing the rockie ſeas in great and violent ſtormes; though he eſcape a place or two where no theefe is, nor anie beaſt hath moleſted him; yet at euerie place of daunger, his feare is ſtill renued. And though hee haue paſſed manie high ſurges, and deepe gulphes of water, yet at euerie waue he is ſtill afraid: not careleſſe, becauſe he hath paſſed farre; but ſtill carefull, becauſe there is more behinde: and this wiſedome we vſe, becauſe we knowe, wee may as well fall toward our iourneyes ende, and as well bee drowned before the hauens mouth, as when we firſt began our dangerous voyage. Euen ſo with the Church of Chriſt, in which this day we confeſſe our ſelues to haue our portion; from the firſt day of her peregrination in earth, till her

laſt

laſt entrance into glorie, there is a perpetual hatred betweene the ſerpent and her head, and betweene the ſeede of the ſerpent and her children; in which ſtrife euerie one of vs particularlie haue our fight, ſo that from our mothers wombe, till we lie downe in the graue, our life is a warfare vppon earth. No age, no condition of life, no day, no light, but brings his enemie with him, and the ſame enemie armed with ſinne and death, aſwell againſt the man of an hundred yeares olde, as againſt the childe that is new borne; and aſwell wee may fall into condemnation through apoſtacie of olde and crooked age, as through concupiſcence and pride of youth. And if at anie time wee become ſecure, like a careleſſe people, who haue our ſenſes dulled with an idle dreame of peace, it is not becauſe we be out of danger, but according to the parable in the Goſpell, *The ſtrong man hath poſſeſſed all:* and therefore all things ſeeme to be ſo ſafe and ſure. Let vs therefore be wiſe, and ſhake off the weight of this dull ſluggiſhneſſe, which preſſeth vs downe, that with attentiue eares we may willingly heare his louing counſell, who one day will breake the ſtrongeſt head of all our enemies.

He biddeth vs watch and pray, becauſe wee knowe not the day, nor yet the hower: and ſo much the rather let vs do it, becauſe we ſtand not in danger of robbing, or drowning, or tearing with wilde beaſts; which yet would make vs afraid, though death ſhould ende our miſerie: but we ſtand in danger of greater calamities, when death ſhal be aboliſhed, whether we ſhall be accurſed in eternall fire, or whether we ſhall bee bleſſed of the Lord. And as the perill is great, ſo wee haue heard the enemies are ſtrong, and ſuch as before whom we are verie cowards: for bee we otherwiſe neuer ſo valiant to endure paine, to quarrell, to fight, to deſpiſe anie daunger, as it is the manner of a great manie ruffians in

deed

deed, but men of good courage they would be called; bring me one of them in battell against these enemies: we haue to striue against pride, against cõcupiscence, against idle games, against all sinne; and thou shalt see no boye, no woman, no sicke man, so verie a coward; he hath not the heart to strike one blowe, but yeeldeth himselfe like a slaue, and is lead away as an oxe to the slaughter-house. Let vs therfore watch, let vs pray: for in this daungerous battell, in which these strong men are verie cowards, what can wee doo? Euen let vs denie our selues, and trust vnto him, that sitteth on the right hand of his father, and hee shall make all our enemies our footstoole.

And this word we must not lightly passe ouer, for it noteth a certaine and great confusion vppon the enemies of Christ. For though it be sometime honour to be named the Lords footstoole, as where it is said, *Heauen is my throne, & the earth is my footstoole*: and especially in the Lamentations of Ieremie, where he saith, *The Lord hath darkned the daughter of Sion, and throwne downe the beautie of Israel, and hath not remembred his footstoole*: yet in this place, where it is spoken of GODS enemies, it noteth their extreame ruine and shame, euen as of those whom wee doo stampe vnder our feete.

Esa. 66. 1.

Lamen. 2. 1

An example of this we haue in the Iewes; whose name was once so honourable? how doo the Prophets glorie of the house of Iudah? Yet since they haue taken vp this enmitie against Christ, and set themselues against his Church, & people, they haue had experience of the Lords right hand, and their name is a name of shame and igmominie ouer all the world.

Another example we haue of Rome; what citie had once such honour? and what name was of more renowme? yet since it hath been the seate of Antichrist, enemie to the Son

of

of God, and to his Gospel: as she hath filled her selfe with al abhominations, so God hath troden her vnder feete, and (as the Prophet saith) she hath left her name as a curse vnto the chosen of the Lord: that I assure you, in my eares, and in the eares, I am sure, of manie thousands moe, the Citie of Rome is a citie of contempt, of ignorance, of sinne, like a dead stocke, whose sweete blossomes, and pleasant fruite is withered & worne away, *and her root* (as the Prophet saith) *is rottennes, and her bud as the dust:* and such shall be the ende of all enemies of the sonne of God. Esa. 65. 13. Psal. 5. 14.

Nowe followeth in the last verse, this definition of Angels, whereof we spake before. In which we learne, and so confes, that they are ministring spirites, sent out for our safetie and defence: so that heereafter, who so euer will dispute with vs about Angels, with one word we will answere him and cut off all curiositie; This we knowe, and we knowe it onely, and whosoeuer knoweth more, he knoweth nothing but the vanitie of his owne minde. *What angels are.*

Angels are spirites, which serue the Lord, for his Churches safetie. If yet we will be vaine still, and thinke; yea, but what are Archangels, principalities, powers, rules, thrones, dominions? what are Cherubim and Seraphim? All these, howsoeuer they bee called in diuers respects diuersly, they are al Angels in condition and nature, as they are here so defined. For if anie Archangell, throne, or dominion, or anie other name that is named, were anie way greater than an Angell, all this disputation of the Apostle were nothing woorth: for howe coulde it prooue the excellencie of Christ aboue all creatures, because hee is greater than Angells; if Cherubim, or Seraphim, or anie Archangell, were also greater than an Angell. And therefore that the reason of the Apostle may bee (as it is) strong and vnanswerable, wee must confesse, all blessed spirites whatsoeuer they bee, they

they be all this, and this is their glorie, that they be Gods ministers, for the safetie of his children.

This doctrine the Prophet Dauid teacheth also verie
Psal.34.8. plainly in the 34 Psalm; *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.* And againe, in the 91. Psalme, *Hee shall giue his Angells charge ouer thee, to keepe thee in al thy waies: they shall beare thee in their hands, that*
Psal.91.11. *thou hurt not thy foote against a stone.* And according, as this is Gods word, and his promise: so we haue manie examples, howe hee hath at all times iustified his faith in the performance of it, that wee might not stagger in this doctrine of Angels. The Patriarchs, the people of Israel, the Prophets, the Apostles, and Saints of the newe Testament, our Sauior Christ himselfe: we haue seene how the Angels haue been with them in daungerous times, and ministred the helpe of God vnto them.

Now, touching the manner how the Angels of God execute this ministerie, euen as it is not harde vnto the Lord in the battels of men, to saue with manie or with fewe: so God sendeth out his Angels, moe or lesse, euen as he will, that it
Gen.32.2. might be knowen the power is the Lordes. When Iacob feared before his brother Esau, God sendeth to him an hoast of Angels to comfort him. When Elisæus was beset with the great hoast of the King of Syria, and his seruaunt was
2.Reg.6.17 now exceedingly afraid, Elizeus praied to haue his eyes opened, that he might see the helpe of God which was present with them; and hee sawe immediately the Mountaine full of horses and chariots round about Elisæus, which were Gods Angells sent for the Prophets safegard. When our
Matt.4.11. Sauiour Christ is in distresse and anguish, God sendeth manie Angels which doo minister vnto him. And so he testifieth of the vsuall worke of God common to all his Saints, and applieth it particularlie vnto him selfe, in reproouing

Peter,

Peter, who would needes draw his ſword to maintaine his cauſe. *Thinkeſt thou* (ſaith he) *that I cannot now pray vnto my father and he will giue me moe than twelue legions of Angels?* And as thus GOD ſendeth out a great multitude for the ſafetie of one; ſo contrarie wiſe ſometime he appoynteth but one for the ſafetie of manie: ſo God ſent an Angell to deliuer Iſrael out of Aegypt, and to guide them through the terrible wilderneſſe: and euer after in all their troubles, when they called vpon him, *the Angel of his preſence* (as the Prophet Eſay ſaith) *was their deliuerer:* and when they ſhould enter the land of promiſe, God ſent an Angell to driue out the Canaanites before them. When the armie of the King of Aſhur came and beſieged Ieruſalem, God ſent an Angell, who deliuered the citie, and in one night ſlewe 185000. of the Aſſyrians. When Dauid numbered the people and procured the wrath of God, God ſent an Angell into Ieruſalem, who ſlewe with the peſtilence 70000 of the people. So we haue manie examples, where, vpon occaſion, to one man GOD ſendeth one Angell; euen as it is ſaid of one that he came to comfort our Sauiour Chriſt in the garden. To Lot God ſent two Angels: ſo to the women that came to the graue of our Sauiour Chriſt two Angels appeared, & tolde them he was riſen againe. When the Apoſtles looked after our Sauiour Chriſt at his aſcenſion into heauen, two Angels appeared vnto them, to teach them what they had to do. When God would deſtroy Sodome and Gomorrha, he ſent three Angels to Abraham to tell him of it. In the viſion that Ezechiel had of the deſtruction of the citie, God ſendeth out ſixe Angels to execute that iudgement. And why is all this diuerſitie? to the end (no doubt) wee ſhould not bee curious, but reſt in the doctrine which the Lord taught vs, that the Angels are his miniſters, for their ſafetie who ſhall inherit his kingdome.

Exo.23.20. Num.20.16. Eſa.63.9. Exod.33.2. 2.Reg.19.35. 1.Cro.21.16. Luk.22.43 Luk.24.5. Acts.1.10. Gen.18. Ezech.9.2.

Againſt this doctrine as manie haue offended; ſo among all, there is none which haue ſonken downe ſo deepe in follie, as the Papiſts haue done. Firſt they haue made to euerie countrie a peculiar and proper Angell; a thing altogether ſtrange from the word of God, and a meere imagination of their owne head. And the reaſon, wherewith ſome would prooue it, is nothing worth, though I graunt ſome godlie men doo not vtterlie reiect it: for they ſay there is named
Dan.10.13 in Daniel, the Prince of Perſia, the Prince of Græcia, meaning the Angels, particular gouernours of thoſe countries. Indeede the Aramites might ſo haue vnderſtood it, which did thinke there were ſome Gods of the mountaines, other ſome of the vallies: but Chriſtian men that reade the Prophets, ſhould knowe that in the next Chapter, Daniel himſelfe expoundeth, that thoſe Princes were the kings of thoſe countries. And indeede this is not the opinion of the Prophets or of the Prophets children; but it came firſt from the old idolatrous Gentiles, who from the beginning had this
Var.lib 1. de ling.lat. fancie, and made Noe himſelfe whom they called Vertumnus, to be the Angell, or countrie GOD of Hetruria, and from that day to euerie nation, they made euerie patron euen as they would.

Againe, they teach that particular men haue their particular Angels; one good, another bad: and ſome good men dare not vtterlie condemne this opinion; but ſure to me it is an hereſie not much vnlike the Maniches, who taught that euerie man was violentlie drawne to doo good or euill by a good ſpirit or euill, which equallie of themſelues had rule in man. For what a vanitie is it, when I knowe that Gods commandement is to all his Angels to haue charge ouer me, for me to ſeeke whether anie one haue a particular charge? or what comfort can I haue in it, except I thinke Gods commandements are ſome of light accompt, ſome in

earneſt?

earneſt? or except I thinke it is with Angels as it is with men, that which is cared for of all, is cared for of none? Beſides this, it is a thing not agreeing to the ſimilitude of God and of his Saints: for Gods loue is one ouer all without reſpect of perſons, and our duetie is to all our fleſh, of what nation or countrie ſo euer it bee. A difference (I graunt) there is, of Magiſtrates, Parents, Maſters, Kinſfolke, &c. which maketh our fault more or leſſe; but this onlie is according to the age of men, a thing not incident vnto Angels. But they haue alſo reaſons to prooue this is true: & firſt they alledge that that Chriſt ſaith of his little ones, their Angels ſee alwaies the face of my father which is in heauen; therefore euerie one hath his Angell. I maruell wiſe men can like of this reaſon; for ſeeing they argue vpon this, becauſe they are called their Angels, and are ſo named, becauſe of the miniſterie which they haue for their ſafetie, may not theſe words as well ſtand, though the Angels bee appoynted all ouer all, as if they had charge euerie one ouer one? Nay, doth not the Scripture thus expound it, when it ſaith of euery one of thoſe little ones, when they turne from their ſinnes, that all the Angels reioyce at it? But another reaſon they haue, where the diſciples being aſtoniſhed at the newes of Peters comming, as they are amazed they ſay, it is not he, it is his Angell. Sure this muſt needes bee a ſlender trueth, that hath no better proofe than the diſciples wordes, when they are amazed and knowe not what they ſay: ſo wee might prooue that Saints might dwell in tabernacles, becauſe Peter ſaid, Lord let vs make tabernacles, one for Moſes, another for Elias. So we might thinke that dead men walke, becauſe the diſciples aſtoniſhed at the ſight of men, thought ſometime that they were Ghoſts. If it be ſaid, yet they ſpake after the common opinion of men: be it ſo; ſo was it the common opinion, that dead men did

walke, as appeareth by Herode, who thought our Sauiour Christ was Iohn Baptist, risen againe from the dead. And what if that place were as cleare as they could wish it, why might I not expound it; It is his Angell, that is, some Angel that God hath sent for his deliuerance, this being according to the scripture, more than that, to haue it his peculiar Angell: but let this go, an error as it is, had it neuer so great patrones: and let it appeare more manifest by the error which it draweth with it, that likewise euerie man hath an euill Angel; for what reason hath that, when we knowe that into one was a legion entred? let this also therefore goe, euen to the Gentiles from whom it came. The first author of it, that I reade of, was Empedocles the Philosopher, who as Plutarch saith, taught it, that euerie man had two Angells, one good, another bad: and the Grecians haue a common verse which they vse in manner of a prouerbe: Euerie man hath his owne Angell to bee the μωτάγωγος of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and said: I am thine euill Angell O Brutus: but beside these things which I confesse, some wise men haue beleeued, the Papists haue gone much further, and haue told vs of the shape and figure of Angels, what colour they haue, how big they bee, of how many orders, what difference of each degree; and many other things which I meane not here to touch, as things more worthie to be forgotten for euer, than once with good reason to be confuted. For if Moses by inspiration knowing the originall of the world how it was; yet had it not reuealed what to write of Angels. If Stephan, that sawe the heauens open, yet sawe not these orders of Angels what they were. If Paule, who was taken vp in the third heauens, saw yet so little of Angels, that whosoeuer wil teach so curiously of them, he saith they be puft vp of a fleshie mind, to speake of things which they neuer saw.

Plut. in vita M. Antonij

Plu. de animi tranqu.

If

If Iohn, in all his high reuelation, had no ſuch knowledge reuealed of Angells; who is the Pope, or what is his parentage, that in theſe things we ſhould beleeue him? Indeede, to get him credite in greater follie than this, that vnchaſte Councell of Laterane writeth; that the Pope hath authoritie ouer all powers in heauen: but all the world knoweth now, ſuch witneſſes haue taught their tongues to lie. Coloſ.2 18 Seſſ.10.

One doubt may here ariſe, touching the degrees of Angels, becauſe they wil ſeeme to alledge Scripture for it And firſt, they ſay; The Prophet Ezechiel deſcribing the glorie of the King of Tyrus, he nameth ix. precious ſtones, which are in his garment; in which place, he nameth the ſame king Cherub, comparing him with the Angels: therefore theſe ſtones ſignifie nine orders of Angels.

The ſecond reaſon is, that there be ix. ſeueral names, with which angels are called in the Scripture: principalities, rules, powers, dominions, thrones, Cherubim, Seraphim, Angells, and Archangels? therefore there be ix. orders.

A third reaſon they draw out of this, becauſe there is named Angell and Archangell; in which names is manifeſt difference of degree, therefore there are ix. diuers orders of Angels. Touching the firſt argument of the nine precious ſtones of the King of Tyrus, it is nothing but folly; for what though he were compared to Angels in glorie, becauſe his garment was full of precious ſtones? dooth it therefore followe, that as manie kinde of ſtones as were in his gowne, ſo manie orders there ſhould be of Angels?

If I ſawe a man cloathed in rich colours, and manie iewels about him, ſo that I would ſay, he ſhineth like the Sunne; muſt it it needes followe, that as manie colours as are about him, ſo manie colours are in the Sunne? But the thing is all falſe; the king is not compared there to Angels: but becauſe the Cherubims, that couered the mercie ſeat, were of beaten

golde, and excellent workmanſhip, with them that King is compared, and called the couering, and the annoynted Cherub: ſo that the nine precious ſtones muſt bee nine orders of Cherubims vpon the mercie ſeate, or nine orders of cloathing. Now, where they ſay, there are nine ſeuerall names of them; therefore nine orders.

Firſt, that is falſe; for here the Apoſtle out of the Prophet alledgeth two names more; ſpirits, and flaming fire. They are called in Iob, the ſonnes of GOD; ſo by this accompt, there muſt be twelue orders of Angels: or if they will ſay, theſe names are common to all Angels; ſo is, I am ſure, the name Angell, which yet they make one particular order: therefore, if the communitie of the name take away the particular order, then are there but eight orders; if not, then are there twelue.

But touching theſe names, it is no doubt they are ſo named, according to our vnderſtanding; as wee ſee the great glorie and power of God to appeare in them, that we might giue him the praiſe of his worke, and not imagine ſo preciſelie, a iuſt number of the orders of Angels. And this is moſt cleare in Paule himſelfe, when he had reckoned vp, principalities, rules, powers, dominions; he addeth, and euerie name that is named in this world, or in the world to come: a cleare ſentence of his owne modeſtie, in confeſsing a holie ignorance of the ſtate of Angels; and ſuch as ſhould mooue vs to ſobrietie to ſay with S. Aug. the difference of theſe degrees I confeſſe I knowe not: if any man will ſay, he knoweth it, let him ſpeake; but let him prooue that he ſpeaketh. And indeede, verie reaſon inforceth thus much, that none knoweth the difference; for the names are ſuch as we cannot make any good diſtinction betweene them: and the ſame names are giuen alſo to the diuels, that wee ſhould be ſure they note no order, but rather ſignifie the power that

Ephe. 6. 12. Col. 2. 16.

is

is in them. Now, for their argument, that there are Angels and Archangels, manifeſt words of degrees: firſt this wanteth much in accompt to make nine orders: then I ſay, and it can hardlie be confuted, that whereſoeuer the name Archangell is mentioned, it ſignifieth our Sauiour Chriſt, and no creature. Or, if it be attributed to a creature, he that in one worke is called an Angell, in another worke of greater glorie in our eyes, he may bee there called an Archangell: yet I will not define any thing, neither dare I affirme, that al Gods Angels are of equall glorie; I haue not climed into the heauens to knowe ſuch things, but this I knowe, that all this prooueth nothing, a diuerſitie of thus manie orders. Therefore, now to leaue to ſpeake of things vnprofitable to ſeeke after, let vs ſee what true comfort GOD giueth vs in this place.

The Angels, of whom ſo much wee haue ſpoken, and whoſe honour is ſuch, that ſeeing our Sauiour Chriſt exceedeth them, the Apoſtle here prooueth, he is the God of glorie. In that, I ſay, theſe Angels ſerue for our ſafetie: how great is our ſafetie? and what ſhall we render vnto God for this ſaluation? It were exceeding loue to giue to anie man a guard of men about him; it were more to giue him a guard of Princes: but what are men, what are Princes, what are Kings, in reſpect of Angels, which God hath made to pitch about vs? Not one of vs this day, that are Chriſts, but haue his Angels to keepe vs in our way. What Princes glorie can now dazle our eyes, except we knowe not our ſelues? How can wee enuie earthlie bleſsings, of houſes, landes, ſeruaunts, to abound vnto our brethren, except wee bee ignorant what GOD hath done for vs? How can wee fill our liues with anie ſtraunge concupiſcence of things, which GOD hath holden backe from vs, if wee beleeue what excellent treaſure of his Angells he hath giuen vs?

If his Angels be ours, how trulie may wee ſay with Paule; Let vs not hereafter glorie in men; for whether it be Paule,
1.Cor.3.22 or whether Apollo, or whether Cephas: whether it be the world, whether life, or elſe death; whether they be things preſent, or elſe to come, all is ours. And why ſhould wee now feare to be ſhod with the preparation of the Goſpell of peace, and goe boldlie, whether truth, faith, holineſſe, duetie, calleth vs? What if the world breake with hatred, or men ſwell in malice againſt vs, are the Angels driuen backe with vaine threatnings? Or, what if we doo fall before the enimie, & he preuaile againſt vs, as it happened to our Sauiour Chriſt himſelfe, is this a want in Angells that watch ouer vs: or is it not rather the good wil of God, that we ſhuld die with Chriſt, the ſooner to reigne with him?

Laſt of al, now let vs knowe, how this glorie is giuen vs, not of our ſelues, but as we are members of Chriſt: for to him, it dooth properly belong, who is our head. Hee is the ladder, which Iacob ſawe in a dreame, reaching from hea-
Gen.28.12 uen to earth: and the Angels aſcending and deſcending by it, as himſelfe plainly expoundeth it: ſaying to Nathanael, that he ſhould ſee the heauens open, and the Angels aſcending & deſcending vppon the ſonne of man. So that this honour is ours, as we be Chriſts: to him it apperteineth, and to vs it is giuen, as we be made members of his bodie by faith: & thus farre of Angells.

Now let vs pray, that it would pleaſe God our heauenlie father of his gracious goodneſſe, to lighten our vnderſtanding vnto all knowledge and wiſedome of his word, that we may be carefull becauſe of our enemies, leaſt at anie time we fall into temptation: and that we may be bold in Ieſu Chriſt, who ſitteth at the right hand of his father, til he make all our enemies his footſtoole; & who hath giuē vs his good guard of Angels, that we might ſee his loue, & know our honour,

that

that ſo we may conſecrate our ſelues to ſet forth his praiſe, & walke before him in holines & righteouſnes all the daies of our life, who is our onelie Sauiour; to whome with the Father and the holie Ghoſt, be glorie for euer. Amen.

The ſeuenth Lecture, vpon the 1.2.3. and 4. verſes of the 2. Chapter.

1 *WHerefore, we ought diligentlie to giue heed to the things which we haue heard, leaſt at any time we runne out.*

2 *For if the word ſpoken by Angels, was ſtedfaſt, and euerie tranſgreſsion and diſobedience receiued a iuſt recompence of reward;*

3 *How ſhall we eſcape, if we neglect ſo great ſaluation, which at the firſt began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him?*

4 *God bearing witneſſe thereto, both with ſignes and wonders, and with diuers miracles, and gifts of the holie Ghoſt, according to his owne will.*

WE haue heard before, how that the Apoſtle, after he had ſet it downe, that Chriſt was the Prophet of the newe Teſtament, that wee might truelie giue him this glorie, ſtreight he magnifieth his perſon, by manie titles, and by compariſon with Angels, prooving vnto vs, that he is verie God. Now to ſhewe more clearelie, for what purpoſe all thoſe praiſes of Chriſt were rehearſed, himſelfe maketh his concluſion in the beginning of this 2. Chapter; that therefore we ſhould moſt carefullie hearken vnto him alone. And this is the firſt part

of this Chapter, before the Apoſtle came, as I tolde you, to prooue that our Sauiour Chriſt is alſo perfect man. In this exhortation, firſt the Apoſtle ſetteth downe his doctrine: then his reaſon by which he will perſwade vs vnto it; his doctrine is this. That it behoueth vs now more carefullie to hearken to the words of Chriſt, than afore time it behoued our forefathers to hearken to the lawe of Moſes. For where hee ſaith, *we ought more diligentlie:* hee maketh this compariſon plainlie with the fathers in the old lawe, in the ſecond verſe following. And here we muſt wiſelie conſider why he ſaith, we ought to be more carefull than they; not that they might omit any care, for expreſſelie they are charged with all care, to adde nothing, to take away nothing, to chaunge nothing, not to depart neither to the right hand nor yet to the left, but day and night, at home and abroad, to doo alway this, to ſtudie it continuallie without intermiſſion, as appeareth in Deut. 4 6. & 5.32. & 6.6. & 11.18. & 12. 32. & 28.14. Ioſ. 1.8. & 33.6. and many other places. Nor it is not ſaid that we bee more bound than they, as though the authoritie of GOD were changed: but this is ſpoken after our ſenſe, becauſe now Chriſt hath ſpoken by himſelfe, then by Angels; now plainlie, then in figures: therefore we ought more carefullie to hearken, not that all care ought not to bee in them as well as in vs; but becauſe our puniſhment ſhall be more than theirs, euen as wee ſhall be deſpiſers of the greateſt grace.

After this, the Apoſtle addeth his reaſon to perſwade vs to this eſpeciall carefulneſſe aboue all other people, to hearken to the voyce of Chriſt; and that is, of the perill that enſueth, leaſt (ſaith he) we runne out. The Apoſtle vſeth a metaphore, taken of old tubbes, which runne out at the ioynts, and can holde no liquor. In ſuch a phraſe of ſpeach one ſaith of himſelfe: I am full of creuiſſes or little holes, and I

flow

flowe out on this ſide and on that. Meaning thereby, that euerie vaine thing which he heard, he would blab it out; ſo we, if we take into vs the ſweet wine of the word of Chriſt, as into olde bottles and broken veſſels, that it runne out againe, we become then altogether vnprofitable; all goodnes falleth away, and we be as water powred vpon the ground. This metaphore the woman of Tekoa vſed to Dauid, when in deſcribing an vtter deſolation of the people, ſhe ſaid: *wee are as water ſpilt on the ground which cannot bee gathered vp againe.* 2.Sam.14. 14. And Dauid himſelfe deſcribing the extremitie of all miſerie which was come vpon him, he ſaid: *I am like water powred out, and all my bones are out of ioynt.* Pſal.22.14. Likewiſe, when he praieth, that all the plagues of GOD may fall vppon the wicked till they be conſumed to nothing, he ſaith thus: *Let them melt like the waters, let them paſſe away.* Pſal.58.8. So the Apoſtle noting the extreame perill, and ineuitable death that is in neglecting the word of Chriſt, this glorious ſonne of God, he ſaith: *Take heede, leaſt we bee powred out:* meaning, as water powred on the ground, and is neuer after profitable any more. And if you will ſee an example, what this flowing away meaneth; behold the Iewes this day, to whom it is threatned; a deſpiſed people; whoſe very name is as a curſe; ſo they haue flowed out, and are come to ruine; if their example doo make vs wiſe, then this exhortation of the Apoſtle is not to vs in vaine.

It followeth in the ſecond and third verſe: *For if the worde ſpoken by Angells &c.* In theſe wordes the Apoſtle aggrauateth his reaſon, and forceth it the more to feare the people. Hee vſeth to this ende an argument of the compariſon before made betweene Chriſt and the Angells; that if the lawe giuen by Angells, were not broken without ſeuere puniſhment, becauſe it was giuen by ſuch glorious ſpirites; how much more ſhall we be puniſhed,

niſhed, if wee deſpiſe this great ſaluation, preached by the ſonne of GOD? That the lawe was giuen by Angells, the
Deut.33.3. Scripture here is plaine. Moſes ſaith of the deliuerie of it: the Lord came with tenne thouſand of Saints. And S. Paule ſaith expreſſelie the ſame, Gal.5.19 And Saint Stephan likewiſe, Act.7.53. And how can it bee otherwiſe? for when there was in the mountaine, thunders, lightnings, tempeſts, fearefull ſounds of a trumpet, and the voyce of a man heard:
Exo 19.16. *I am the Lord thy God that brought thee &c.* what could this be but the miniſterie of Angels? for it muſt needes bee true,
Ioh.5.37. which our Sauiour Chriſt ſaith: *No man hath heard the voice of God at anie time.* Neither then could the maieſtie of God ſpeake, but the voice of his mouth would haue ſhaken vnto nothing both men and mountaine, and all the elements that were before him. For how can corruption ſtand in his preſence?

If wee doubt becauſe of the words, that the voice ſaith: *I am the Lord thy God:* And againe, in the third of Exodus, it ſaith: *I am the God of Abraham, the God of Iſaac, the God of Iacob:* true it is, that our Sauiour Chriſt then ſpake, who is the God of glorie; but he ſpake not in the voice of his Godhead, but in the likenes of an Angell, which he tooke vpon him. For though it be true, that he tooke not the nature of Angels, nor was made one of them; yet in his heauenlie wiſedome, he tooke vpon him the likenes of an Angel, and according to that nature, ſo ſpake words; ſo that ſtill this is true: The lawe was giuen by Angels.

Where it followeth here, that all tranſgreſsion of that lawe was puniſhed: no doubt he reſpecteth the people of Iſrael in the wilderneſſe; whereof ſo manie hundred thouſands, all died in their ſinnes, except Caleb and Ioſua, who were of another ſpirit: which fearefull example of this people, is likewiſe alledged by Saint Paule in the firſt to the

Corin-

Corinthians, the tenth Chapter, to admonish the Corinthians, that by their example they should learne.

And where the Apostle addeth, how shall wee escape, if wee despise so great saluation: how true this is, wee cannot doubt, if wee will open our eyes this day, and looke about vs, what is become of the Churches of Corinth, Galatia, Ephesus, Philippi, Colossos, Thessalonica: al which, Paule so highlie commendeth? What is become of the Churches of Pontus, Cappadocia, Asia, Bithynia, to which Peter writeth? what is become of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, the Churches mentioned in the Apocalips? In all Asia, Græcia, Macedonia, Syria, Palestina, and many famous countries els, where are now their Churches? Yea, to come yet neerer home, what is become of the Churches in many Countries and Ilands, which our eyes haue seene to flourish? The famous kingdome of Hungarie, the great countrie of Liuonia; how haue barbarous tyrants laid them wast, that scarce one Church of Christ hath peace within them? These are the punishments which God hath executed, for the contempt of his Gospell; and our eyes, and the eyes of our children this day haue seene it.

If we will not be warned, but doo as we doo, despise the Gospell, more than all nations round about vs: suffer mockers and scorners to make their bankets among vs; giue leaue to proude men, to haue their pleasures at home; and come not once to the Church in 14. or 15. yeare; let the wolues loose, whose rauening teeth are yet red, and their bellies full with the bloud of Gods Saints: If we will doo greater abhominations than these; I will not appoint times and seasons, for so God hath not sent me hether as a Prophet: but as the scourge will surelie come, so I dare boldlie say: *The wise man seeth the plague comming and hideth him, but the foole goeth on forward and is snared.* It followeth in the Apostle Prou. 22.3.

poſtle in the third and fourth verſe, which at the firſt began to be preached. &c.

The Apoſtle continueth yet his reaſon, added to this exhortation of taking heed to the Goſpell, which as he did before, of the excellencie of Chriſt the teacher of it; ſo repeating that he addeth alſo for the more glorie of it, the way & manner in which it was taught, reſpecting herein the glorious manner how the lawe was giuen, leaſt thereby anie ſhould leſſe regard the Goſpell. And this manner of teaching he magnifieth, firſt by the author, who was no Angell, but the Lord himſelfe: then by the miniſters of it, who were not one, but many; and euerie one in as honourable and aſſured a calling, as Moſes himſelfe. Thirdlie, that the preaching of it was with ſignes, wonders, powers, and ſundrie ſpeciall gifts of the holie Ghoſt, euen as it pleaſed God to diſtribute them; ſo that they ſhall be without excuſe all the deſpiſers of it. Here ſome haue thought that this Epiſtle cannot bee Paules, becauſe he ſaith: *They which heard this Goſpell of Chriſt himſelfe, they haue confirmed it to vs:* which thing Paule neuer ſaith, but alwaies ſtandeth vpon this, that he receiued it by Reuelation. This reaſon is not vnlikelie, neither yet is it neceſſarie; for S. Iude being an Apoſtle, yet ſaith: remember the wordes which before this, you haue heard of the Apoſtles. And as Paule would not lightlie haue ſpoken it in his owne perſon, ſo here his name being concealed, and making himſelfe one with thoſe to whom he writeth, he might well ſpeake it. And it is not to be pretermitted, that he ſaith not, it was taught vs, but it was confirmed vnto vs, which might be ſaid euen of Paule himſelfe being confirmed by Ananias, and conferring with Peter, Iames, Iohn, &c. and many other waies. Therefore this is a thing ſtill doubtfull, and whether it were Paule, or not Paule, wee cannot tell. That he ſaith here of ſignes, wonders,

ders, and powers, he calleth miracles, signes, because they were testimonies and seales to vs of the doctrine to be from GOD: he calleth them woonders, because they were straunge, and shewed an vnwonted worke, not knowne of men: he calleth them powers, because they had an euident proofe of the power of GOD: the sundrie distributions of the spirit, he calleth the extraordinarie gifts, which followed those that did beleeue, as our Sauiour Christ promised, and whereof S. Paule speaketh at large 1. Corin. 12. And thus the Apostle endeth this exhortation, that wee would carefullie hearken to the Gospell giuen by Christ, preached by the Apostles, confirmed by the gifts of the holie Ghost, whose contempt God our heauenlie father will most assuredlie reuenge. Mark. 16.

Now let vs examine againe the words, and applie them to our particular instruction. In the first verse where it is said: *wee ought more diligentlie to hearken to the things that wee haue heard*; wee learne one lesson verie necessarie for our time, and with which wee may stop the mouths of a great many Papists, when wee reason with them about the studie of the Scriptures, how all men ought to knowe them, if we alledge the most cleare places, as in the 6. of Deuteronomie. *These words shall be in thine heart: Thou shalt rehearse them to thy children: Thou shalt talke of them at home in thy house: and when thou art in thy way, when thou liest downe, and when thou risest vp: Thou shalt binde them for a signe vpon thy hands, and they shall be as a frontlet betweene thine eyes. Thou shalt write them in the entrie of thine house, and graue them vpon thy gates.* Deut. 6. 6. These & such like places they haue learned thus to answer, all that was ment in the old lawe: now Christ hath giuen the holie ghost to the church, & it cannot erre, therfore we must heare her: whether this be not wilfullie to be blind & see nothing, now iudge when you heare the Apostle making cõparison,

namelie,

namelie, betweene our fathers of the old Teſtament and vs, he ſaith: that we are more bound to the doctrine taught by Chriſt in his Goſpell, than all our fathers to the law of Moſes. But they ſay GOD hath giuen his holie ſpirit to the Church, to guide it in all truth: firſt I anſwere this helpeth them nothing; for it is a common argument which all ſectaries and ſciſmaticks may likewiſe boaſt of: but let them prooue firſt that the Church of Rome is the Church of Chriſt. Now, touching this gift of Gods ſpirit powred vpon vs, I ſay it is a promiſe to the particular comfort of euerie one, that we ſhall neuer fall from the grace and loue of God: it is not a warrant generallie to all, that the Church ſhall bee euer in open rule and gouernment, and no blemiſh within her: for how els could it bee true that the Scripture ſaith, there ſhall be an Apoſtacie of men from the faith: iniquitie ſhall haue the vpper hand: no man ſhall haue the libertie of his life, but he that taketh on him the marke of the beaſt. And I would faine knowe of them, whether the Church vnder the lawe had not alſo this promiſe? Saith not God by his Prophet Eſay: *My ſpirit which is vpon thee, and my words which I will put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of thy ſeedes ſeede after thee from hencefoorth for euer more.* What a glorious promiſe is this? ſhould now the Scribes and Phariſies riſe againſt Chriſt, as they did, and ſay they could not erre, they had the holie Ghoſt, they were the Church? Nay, they were not the ſeede of Eſay, but the ſeede of murderers that killed Eſay and the Prophets: ſo theſe men, they are not the children of GOD, but of the man of ſinne, which exalteth himſelfe againſt God; and vnder pretence of the ſpirit of God, blaſphemeth the Goſpell, which onelie the ſpirit hath taught vs; and that he blaſphemeth the Goſpell, I may ſay it boldlie, and let them blame me if they can: for doth not the

2. Theſſ. 2. Math. 24. Apoc. 13.

Eſa. 59. 20.

the Apoſtle ſay here: all our care muſt bee to obey the Goſpell; and doo not they ſay, that the Pope can diſpenſe againſt the Goſpell, againſt the Apoſtle, againſt the Prophet, againſt the olde and newe Teſtament, againſt the law of God and nature? Onlie one thing can here poſsiblie be ſaid: that they do grant all this care of the Goſpel ought to be had, but the Goſpell ſay they is not onelie the written worde, but many other vnwritten verities taught by Chriſt and his Apoſtles, and therefore we are bound to hold them. I beſeech you (dearelie beloued) marke theſe mens ſayings a little with me, and iudge then with the ſpirit that GOD hath giuen you. They ſay the word writtẽ indeed we muſt keepe, becauſe it is of God: and ſo likewiſe Chriſt and his Apoſtles preached things neuer written; which yet preached by them, ought to haue the authoritie of Chriſt himſelfe. It cannot be denied, but what Chriſt and his Apoſtles preached, it was the word of God, equall with all writings of Apoſtles and Prophets. But tell me, is it the worde of Chriſt written, that wee ſhould not worſhip Angels; and is Col.2. it the word of Chriſt vnwritten, that wee ſhould pray vnto them? Is it his word written, that we ſhould not be bound to our fathers traditions; and is it his word vnwritten, that our fathers traditions ſhould bee to vs as his Goſpell? Is it his worde written, that wee ſhould not obſerue daies, and times, nor make conſcience of meate and drinke; and is it his word vnwritten that wee ſhould keepe Lent, Aduent, Imber daies, make difference of fleſh and fiſh? Is it his 1.Tim.4. word written, that to forbid marriage, which is honorable Heb.13. in all eſtates; it is the doctrine of diuels: and is it his word vnwritten, that Miniſters ſhall be forbidden to marrie? Is it his word written, that fiue words in a knowne tongue are better in the congregation, than fiue thouſand in a ſtraunge 1.Cor.14. language; and is it his word vnwritten, that in all congrega-

tions, they ſhall haue a ſtraunge language, and ſpeake all in Latine, which the people vnderſtand not? Is it his word written, that the dead are bleſſed which die in the Lord, and they reſt from their labour; and is it his word vnwritten, that they are tormented in the fire of Purgatorie? And yet to come neerer, is it his word written, that his miniſters
Rom. 13. 1. Luk. 22. 1. Tim. 5. 1. Pet 5. ſhould be ſubiects to Kings, ſhould be no Lords, ſhould haue no ciuil gouernment, ſhould attend vpon their owne flock: and is it his word vnwritten, that the Pope ſhould diſplace Kings, that he ſhould haue a triple Crowne, that his Biſhops, ſo many ſhould bee ſecular Princes, that they ſhould haue more Churches vnder them, than euer they once looked
Hebr. 9. on? Hath GOD written it, that Chriſt ſacrificed himſelfe once for all, and made a perfect redemption; and hath he left it vnwritten, that a ſhauen Prieſt muſt ſacrifice him euerie day, and ſay a Maſſe propitiatorie for the quicke and the dead? What peruerſnes is this of men of a corrupt mind, thus to imagine traditions, contrarie to the word of God? But I will tell you, Eſay prophecied well of theſe men, ſay-
Math. 15. 8. ing: *This people draweth neere vnto me with their mouth, and honour me with their lips, but their heart is farre from me, but in vaine they worſhip me, teaching doctrines, which are precepts of men.* They ſay, if we beleeue no traditions of our fathers, why doo we beleeue this is the Scripture? And here euerie one obtrudeth S. Auguſtines ſaying: I would not beleeue the Goſpell except the authoritie of the Church mooued me: if this had been Auguſtines meaning, wee would haue anſwered him againe: that wee will beleeue the Goſpell though all the Churches in the world would denie it: but Auguſtine ſpeaketh in the perſon of one that yet knoweth not God, as of himſelfe when he was a Maniche. To what purpoſe here would you alledge Paule or Peter, to one that knoweth not whether Paule or Peter were of Chriſt or no?

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Therefore howſoeuer Auguſtine ſpake in this, either well or ill, his ſaying is nothing to our purpoſe. But touching the Scriptures, ſeeing theſe men doo crie ſo loude that they cannot knowe them, but by the Church; I ſay againe to them, that out of their owne mouthes we may iudge them; for Chriſt his ſheepe know his voyce, and doo follow him, and they doo not knowe the voyce of a ſtraunger, but flee from him. Ioh.10.27. & 5. And touching this queſtion, I will not anſwere it by S. Auguſtine, but by a better man. Saint Paule anſwering the like queſtion, ſaith thus: Indeede our eye hath not ſeene, nor our eare heard, nor our heart conceiued, how to iudge this, but the ſpirit of GOD hath reuealed it vnto vs. 1.Cor.2.10 Marke (dearelie beloued) the Papiſts ſay, they knowe the Scriptures, becauſe their eye doth ſee where is the ſea of Rome, that hath kept them; and ſo their eares haue heard their fathers ſay, theſe are they. But S. Paule ſaith, their eyes are blind, their eares are deafe, their heart is dull: al theſe can not iudge the ſcriptures. Will they ſay now vnto S. Paule, then they will neuer beleeue thē, if they cannot know them by the Church? Let them rather be wiſe & learne of Paule, that GOD hath giuen vs his ſpirit, by which, wee ſhould know the things that are of GOD: and of this I dare aſſure them, they cannot ſo diſcerne the light with their eyes, nor any ſound with their eares, as they diſcerne the Scriptures by Gods ſpirit: for if we be regenerate by his ſpirit, the law of God is not now hid, nor it is not farre from vs, that wee ſhould ſay; who ſhal aſcend vp, or who ſhal deſcend down: Deu.30.10 but the word is nigh vs, euen in our mouth, that wee ſhould ſpeake it, and in our heart, that we ſhould knowe it. With this ſpirit the Prophet Dauid ſaith: *I haue knowne long ſince by thy teſtimonies, that thou haſt eſtabliſhed them for euer.* And this ſpirit maketh vs ſee in the Scriptures, a doctrine without all earthlie thoughtes, the wiſedome of man boldlie Pſal.119. 152.

troaden downe; more force to moue in plaine ſpeach, than in all the eloquence of Tullie and Demoſthenes: a doctrine which alone hath ſtood euer in honour, when all other doctrines haue been worne out with time: a doctrine, which hath been aſſaulted with tenne thouſand imaginations of men, and yet abideth pure without all infection of falſhood: this the ſpirit of GOD makes vs ſee in the Scriptures, more cleere (as I ſaid) than wee ſee the Sunne light with our eyes: and the word of God hath al his credite in it ſelfe; it needeth not the Church, and it will not haue the Pope to beare witneſſe with it. Now dearelie beloued, if any of you feele not this warrant, in reading the word of God, aske of him that giueth, and vpbraideth no bodie, and you ſhall vnderſtand all that I haue ſaid. Set your heart vpon it, loue it it with all your ſoule, chaunge your ſelues with reading, into thoſe affections, in which you ſee euerie place written, and you ſhall perceiue Salomon is your good warrant. Seeke after wiſedome, as you ſeeke after ſiluer, and you ſhall finde it. Thus much I thought good to ſay vnto you, by occaſion of this earneſt exhortation of the Apoſtle, to hearken diligentlie to the Goſpell of Chriſt.

He ſaith after: *How ſhall wee eſcape, if wee neglect ſo great ſaluation.* Let vs note here, that the Apoſtle calleth all tranſgreſsion of the word of Chriſt, the neglecting of ſo great ſaluation. We muſt not looke, till men either ſpeake open blaſphemie, or doo all things to the open diſhonor of God, as men manifeſtlie giuen vp to reprobate ſenſes. All ſinners did neuer fulfill one meaſure of iniquitie; but we ſee in the Goſpell, as well he is condemned that hideth his talent in the ground, and doth no good with it, as the other that waſted his maſters goods, and liued riotouſlie with drunkards and gluttons. Euen ſo it is with vs: a great number of vs will not blaſpheme the Goſpell, as Papiſts do, and call them

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which profeſſe nothing, but it alone, ſciſmatikes, heretikes, Lutherans, &c. A great number of vs hate the knowne ſinnes of many, adulterers, drunkards, oppreſſors, diſſemblers, flatterers, &c. but bee not deceiued, ſurelie this is not enough; if wee doo but neglect the Goſpell, how can wee eſcape? The lawe giuen by Angels, forbad not onlie the open breaches of it, but it alſo required of vs that we ſhould loue it, that wee ſhould delight in it, that it ſhould bee more deare vnto vs, than all our iewels, or other ornaments. How much more, the word ſpoken by the ſonne of God? muſt we not onlie, not openly tranſgreſſe againſt it: but alſo how ought wee to loue it, how to delight in it, how to accompt all things but dung, in compariſon of the excellent knowledge of Ieſu Chriſt, that we may knowe him, and the power of his reſurrection, and the fellowſhip of his ſufferings, Phil 3 10. being made like vnto his death, trying how we may come to the reſurrection of the dead. This (dearelie beloued) muſt bee our life, and wee muſt be as men, who haue both dwelling and freedome in the heauenlie Ieruſalem, to reioyce in the Lord, and alwaies reioyce. For, if either we be of a dull ſpirit, that we haue no ioy of our hope, or when wee taſte a little, if it be ſtreight forgotten: ſo that the Prophets words be true in vs: *that our righteouſneſſe is as a morning clowde*, and as the morning deaw it goeth away. It is with vs, according to the common prouerbe; as good neuer a whit, as neuer the better: and all our religion is in vaine; for a ſpirit of ſlumber hath ouertaken vs: and though wee drawe not our ſinnes after vs, as with cart ropes, yet wee doo neglect the great ſaluation of Chriſt. This I ſay, that we might ſtirre vp the grace of God that is in vs, not once to bee negligent in the care of the Goſpell; but that it may euer be vnto vs, as it is indeede a promiſe of gladneſſe, the pleaſure of our youth, the comfort of our age, that all our daies may be in peace.

It followeth in the fourth verſe: God bearing witneſſe vnto it with ſignes &c. Heere wee learne that all ſignes wrought by God, ſerue to the ſetting out of the Goſpell.

The Apoſtle ſpeaketh plaine, and we muſt needes heare: in all the ſignes that are wrought by GOD, he beareth witneſſe with them, to the Goſpell of his ſonne. And our ſauiour Chriſt himſelfe, is the firſt Schoolemaſter of this doctrine; for when he ſendeth out his Apoſtles to preach, he giueth them their charge to preach; that the kingdome of heauen is at hand: and he giueth them this warrant of the doctrine; heale the ſicke, cleanſe the leapers &c. and where no oportunitie was to teach the doctrine, he giueth them charge, there not to tell of any miracle done; ſo that aſſuredlie, we knowe thoſe are true miracles which ſtrengthen the word, and all other are illuſions of Sathan, whoſe end is ſuperſtition. A notable teſtimonie of this truth, God himſelfe giueth in his lawe, where he ſaith plainlie: if a Prophet come vnto them, and worke ſignes and wonders, though they haue neuer ſuch effect, and be vnfeined; yet, if that Prophet call you out of the way in which God commanded you to walke, thou ſhalt not beleeue that Prophet, but thou ſhalt ſley him; for they are no ſignes and tokens, in which thou art iuſtified; but the word of God is the ſeede of thy newe birth; and the milke with which thou art nouriſhed to be a perfect man of God.

Math. 10. 8. Mar. 8. 26.

Deut. 13. 1.

If ſignes and wonders carrie away thine eyes, that thou ſhouldeſt not ſee the Goſpell; curſed are the ſignes, & thou too, that beleeueſt, if thou turne not againe from ſuch ſnares of Sathan. And let vs here (dearelie beloued) carefully beware, for our daungers are exceeding; you knowe how the vaine heart of man is not a little mooued with euery ſhewe of a wonder; if it be but a Iuggler, whole heapes will go after him, and be partakers of his ſinne.

If there come to paſſe any vnwõted thing, rumour ſtreight inlargeth it, and carrieth it farre and wide. The diuell ſeeing this vanitie of our minde, abuſeth ſtreight our fooliſh ſimplicitie, and with many idle ſignes and ſhewes, he carieth vs indeede into deadlie blindneſſe. Of this our Sauiour Chriſt warneth vs, and bids vs beware; for there ſhall come deceiuers, which will ſhewe great ſignes and wonders, able to ſeduce, if it were poſsible, the verie elect. And S. Paule foretelling the comming of Antichriſt, he ſaith: that through the working of the diuell, he ſhall ſhewe all power, & ſignes, and lying wonders. Euen as it was euer from the beginning, ſo it is: with ſtrange things we haue been delighted, and with ſtraunge thinges wee haue been deceiued. How Iannes & Iambres, by many miracles, held the people of Aegypt in continuall Idolatries, wee may ſee in the booke of Exodus. How the Aſſyrians and Perſians had their Sooth-ſaiers, & Charmers, who wrought them miracles, and held them in errour, the ſcripture in many places beareth witneſſe. And how all nations of the earth, by miracles & wonders, were made idolaters, & worſhipped before ſtockes and ſtones, all ſtories beare yet record. Auguſtine ſaith, the Donatiſts did glorie of their miracles. Ierome ſaith, that the Aegyptians, when they were ſtung with ſerpẽts, would goe ſacrifice at Ieremies ſepulcher, & they were healed. Ambroſe ſaith; that all men were healed of all diſeaſes, as many as came to the tombe of Saint Agnes: to bee ſhort, the fathers themſelues heere began to bee blinde, and their poſteritie farre excceeded thẽ; till Antichriſt at laſt with lying ſignes, got him great victories: and by ſuch miracles from the top to the toe all ſtandeth. A miracle made S. Peter to be crucified at Rome; for as Ambroſe reporteth it, when he fled away, Chriſt met him at the gate, at whoſe ſight Peter being aſtoniſhed, talked with him, & perceiued that Chriſt wold haue him goe backe, and bee crucified, and ſo hee died at

Matth. 24. 24.

2. Theſſ. 2. 9.

Aug. in Ioh. tract. 13. Iero in prefat. in Ierem. Ambroſ. ſerm. de Agnet.

Amb. Epiſt. 32. Amb. in Pſal. 40.

Rome: then becauſe Ambroſe ſaith: *Vbi Petrus, ibi eccleſia:* where Peter is, there is the Church: euer ſince the Pope hath been head of the Church. When this was gotten by a miracle, then all things came apace by many miracles; wee learned *tranſubſtantiation*, & the ſacrifice of the Maſſe, praier for the dead, going a pilgrimage, holie water, holie bread, oyle, candles: to bee ſhort, all and for euerie poynt of Poperie ſundrie miracles done; yea the verie dregges of miracles in milke pans, and greaſie diſhes, by Robin goodfellow, and Haggs, and Fayries, all wrought ſomewhat for their idle ſuperſtitions, that at this day wee ſhould knowe their myſteries, by their lying wonders. But we knowe all the miracles of God are to confirme his word, other ſignes neither wee nor our fathers haue knowne anie. And now that the vſe of miracles is performed vnto vs, and wee doo beleeue the Goſpell, in token that our faith is accepted of God; now he hath taken ſignes from vs, which ſerued vs before when we were vnbeleeuing. And ſurelie our faith is neuer ſo honorable, nor God ſo well pleaſed with vs, as when we haue ſaid both to heauen & earth, we ſeeke no ſignes from them: when the word of God hath ſuch a perſwaſion in our harts, that wee haue now taken hold of all the good promiſes of GOD, and ſaid vnto miracles, get you hence. The Iewes ſeeke a ſigne, ſaith S. Paule: ſurelie we that bee Chriſtians ſeeke for none: when they were offered of God, he ſhewed his compaſsion vppon our infirmitie, now he hath taken them away, he ſheweth greater mercie that he accepteth our faith: and let vs hearken to the word of Chriſt; by it wee ſhall liue: if we beleeue it not, we would not beleeue all miracles in the worlde, no though dead men ſhould riſe to preach vnto vs. For great miracles haue been alreadie done, not onelie by the Apoſtles, but by Chriſt himſelfe, to confirme his word: if we beleeue not them, it is too too much

childiſhnes

childiſhnes to thinke we would beleeue other. Signes were when doctrine was more obſcure: now it is ſo cleare the ſignes are gone. The Sonne of GOD once reuenged the tranſgreſsion of his lawe, with the earth opening, with waters, with fire, with hurlewinds, that the people might feare: he doth not ſo now, becauſe his threatnings haue been heard of all fleſh: go ye curſed into eternall fire; a voyce that peirceth betweene the marrow and the bones, with greater feare than the rage of earth, or water. And Chriſt once ſhewed louing ſignes, to make his people put their truſt in him; but now he hath ſpoken in our hearts: Come ye bleſſed of my father into euerlaſting life: a voyce that goeth deeper into the ſoule and ſpirit, than the hearing of all the miracles, by which Iſrael was led into the land of Canaan. And we ſhall doo iniurie to our Sauiour Chriſt, if now wee will aske, that to theſe words he ſhould adde miracles: for if wee bring faith to that which is ſpoken, it will fill our hearts with all fulneſſe, and will ſell the ſight of all the miracles in the world, to buy but one graine of a conſtant faith in Chriſt; wherein whoſoeuer ſhall ſtumble, let him accuſe himſelfe if God giue him ouer to his owne blindneſſe, that becauſe he had no loue to beleeue the trueth, therefore he ſhould be led with lyes and deceiuable things. Thus much I thought to ſpeake of miracles, that we might bee wiſe to knowe them as they bee, and from henceforth for euer put our onelie truſt in the word of our Sauiour Chriſt, which onelie in the world is the power of God to ſaue all that doo beleeue. Now let vs pray. &c.

The eight Lecture, vpon the 5. 6. 7. and 8. verſes, vnto: *But we yet ſee &c.*

5 *For he hath not put in ſubiection vnto the Angels the world to come, whereof we ſpeake.*

6 *But one in a certeine place witneſſed ſaying: what is man, that thou ſhouldeſt bee mindfull of him? or the ſonne of man, that thou wouldeſt conſider him?*

7 *Thou madeſt him a little inferiour to the Angels: thou crowneſt him with glorie and honour, and haſt ſet him aboue the works of thy hands.*

8 *Thou haſt put all things in ſubiection vnder his feete. And in that he hath put all things in ſubiection vnder him, he left nothing that ſhould not be &c.*

IN the laſt verſe before, the Apoſtle had ſaid: *that God gaue witneſſe to the Goſpell of his ſonne, with ſignes and wonders, and diuers miracles and gifts of the holie Ghoſt, according to his owne will.* The wordes now that followe depend vppon theſe, as I iudge in this ſenſe: *according* (I ſay) *to his owne will:* for God hath not put in the hands no not of his Angels to diſpenſe the riches of his new teſtament, to whom they will; but this is the glorie of his ſonne, according to the prophecies gone before of him, & therefore let vs carefully harken vnto his word: So this is another reaſon added vnto his exhortation. Now let vs examine his words, to ſee how this ſenſe is gathered of them. He beginneth. *For God hath not ſubmitted to angels &c.* This word, for, rendereth euer a cauſe of the ſpeach before; ſo that heere wee muſt needes ſo referre it: his laſt wordes were, *according to his owne will:* and why he ſaid ſo he ſheweth; becauſe God hath not giuen it, no not to Angels; that

at their will these graces should bee dispensed, but onelie by the wil of Christ: it followeth the world to come, of which wee speake, whereof the Apostle hath spoken no man can doubt. All his speach hath been to bring vs vnder the rule and gouernment of Christ; then it is Christes kingdome which here he calleth *the world to come:* which is through power of the spirite to renue the world, to kill in vs the old man with all his concupiscence, to quicken our soule and bodie into all righteousnesse, to vanquish sinne, death, hell, and to establish vs in hope of perpetuall inheritance of the glorie of God. This did our Sauior Christ perfectlie & fullie accomplish in his owne person: and we by the same spirite euerie one according to the measure which hee hath receiued, so he doth shewe foorth this victorie. Thus the Apostle when he had mentioned the gifts of Gods spirite, commeth into the speech of the kingdome of Christ, which by the giftes of that spirite is set vp in vs, not according to the will of man, nor according to the will of Angels; but as it hath pleased God: and we if we will be partakers in it, let vs confesse and serue the Lord Iesu, for hee giueth this blessing to whom he will.

It followeth; *but one testifieth in a certaine place, &c.* That honour of renuing of the world, which the Apostle before had denied to Angells; now by plaine testimonie of the Prophet, he prooueth it to belong vnto Christ: and where he beginneth thus; *But one witnesseth in a certaine place:* rather than naming the Prophet: both the vnwonted speach better expresseth the affection of his minde, inflamed with the loue of that whereof he spake: and it is more answerable with the words of the Prophet, who not with vsuall speach, but with a sodaine exclamation saith; *what is man that thou art mindfull of him*; now touching this saying, it is no doubt, but Dauid spake it in extolling Gods goodnes to

all

all mankinde: both the words of the Pſalme are plaine, in reckoning vp the benefites which apperteine to all men: and heere the Apoſtle expreſſelie ſo vnderſtandeth it in the eight verſe, where he ſaith: *but yet we ſee not all things ſubiect vnto him.* How then is it applied vnto Chriſt rightlie, truelie, and according to the Prophets meaning? for one thing let vs learne (which I haue told you often) both of the Prophets and of their prophecies, they had a continuall deſire to ſee the daies of Chriſt, and longed after the time of his appearance, more than the chaſed Hart doth long for water brookes, or the faint and thirſtie ſoule longeth for meate and drinke, and therefore had a delight euen to ſpeake of his comming, which they do often & with glorious words, touching their prophecies: becauſe they knewe that all benefites which God gaue vnto man, he gaue them for Chriſtes ſake who was onlie beloued: therefore both in ſetting out benefites receiued, and foretelling the bleſsings which God would ſurelie bring vpon them, in their wordes they had reſpect to him, in whom all Gods promiſes were accompliſhed, and many times vttered ſuch ſpeaches, as could properlie agree to no other but Chriſt alone, to whome alone all was giuen, and by whom wee were partakers of it; ſo that, though moſt of their prophecies had a truth of the preſent time, and incident vnto themſelues; yet they are alſo truelie and according to the Prophets ſenſe applied vnto Chriſt, by whom all goodneſſe came vpon them and vs. So it is here in this prophecie of Dauid: the wordes then are true, and ſpoken of the ſtate of man as it was, but yet alſo are referred to Chriſt, becauſe he is author of it, and the onelie man to whom God gaue his excellent glorie, which we alſo haue, but through him: and that we may know, thus the Prophet meant indeed, he addeth theſe words: *thou haſt made him a little while inferiour to Angels, thou haſt crowned*

him

him with honour and glorie, &c. which fullie and whollie agree to none but Chriſt: but of all this wee ſhall haue occaſion to ſpeake more, after. Thus we ſee how this prophecie is applied, out of which the Apoſtles ſecond argument of his exhortation, is this. In the preaching of the word of Chriſt, God hath giuen vs his Kingdome, and eternall life; a glorie which no Angell could bring vnto vs: how then ſhal we not moſt iuſtly be condemned, if we contemne ſuch a heauenly bleſsing? God hath not made ſubiect to Angels the world to come: we doo here conſider (as it were) two worlds, the one paſt, and made by Adam, which was ful of hatred, enuie, rebellion, ſorow, ſhame, ſinne, death, and the bondage of the diuell; the other now, reſtored by Chriſt, full of loue, bleſsings, obedience, honour, righteouſneſſe, life, and the fauor of God: not diſtinguiſhing theſe worlds by times, the one firſt, the other after; or making anie change of heauen, earth, or anie creature: for they ſtand both together, in the light of the ſame Sunne and Moone; but as in man are two eſtates, the one of Adam and naturall, which is in death and condemnation; the other of Chriſt, and by grace, which is in life and ſaluation. So they are called the olde world and the new, which phraſe is vſual in the ſcripture. Often when God ſpeaketh of ſending his Sonne, he ſaith thus, *Loe I will create new heauens and a new earth:* and the 70. Interpreters, whom the Apoſtle here followeth, call our Sauiour Chriſt, the father of the world to come, becauſe (I ſay) of this reſtitution which hee maketh in the world. And though the name properlie be giuen to theſe dayes in which the Goſpell is preached, yet the frute & benefite was alſo before: neither were Abraham, Iſaak, and Iacob, nor the other Patriarchs and Prophets, of the olde world, but they alſo ſawe in ſpirite the daye of Chriſt, and were then of his Kingdome: onely the name is reſerued to

the World preſent & the world to come.

Eſa.65.17. & 66.

Eſa.9.6.

vs,

vs, becauſe that bleſsing is now clearlie reuealed in perfect beautie, and Chriſt the author of it hath appeared as one of vs, and dwelt among vs in our owne nature. This world God hath not put in ſubiection to Angels, that is, God hath not made his Angels, neither purchaſers, nor diſpenſers of this heauenly treaſure. It was neuer in their power to haue done this thing; in vaine we ſhould looke for ſuch bleſsing at their hands. If they ſhould enter into this worke they would fall downe vnder it, for it is not an Angell, but it is the Sonne of God, that ſhall change the world, which was in ſinne and ſhame, to faſhion it anew, into righteouſneſſe, and glorie.

This is a verie good place out of which wee may learne how to know our ſelues, and all other creatures, and how to giue vnto Chriſt his owne honour: for ſeeing the world to come, noteth all the reſtitution which is by Chriſt, the full change of all that euer was by ſinne, and therefore named World, becauſe we ſhould aſſuredlie knowe there is nothing excepted. If then no part of this world be ſubiect to anie creature, and if it bee Gods eternall counſell, that it ſhoulde neuer bee ſubmitted to anie, no not to Angels: in whom elſe can we truſt, or in what other thing can we put confidence, to haue anie part of this wrought for vs? We are all as our fathers were, men by nature, of the old world; our bodies and mindes full of ſinne, holden vnder the condemnation of the diuell, all creatures againſt vs, and GOD himſelfe hating vs, no way to renewe our age, no man to chaunge our ſtate, no Angell, but GOD hath giuen it to Chriſt alone.

Will I ſay, that I can alter mine owne will, to make it couet goodneſſe? or put power into the members of my bodie, to ſerue righteouſneſſe? or doo the thinges in which is anie merites to eternall life? or purchaſe againe

Gods

Gods fauour which was remooued from me. If I wil boaſt of anie of theſe, I ſpeake too proud words for either man or Angell, and ſay that this ſecond world is made ſubiect vnto me. All good will, all righteouſneſſe, all merite, all pleaſure in heauenly things, all reconciliation, all victorie ouer death, all loue of God, all hope: to be ſhort, all that is good, and all ioy of ſpirite, is of this new world, whereof Chriſt is King. And whoſoeuer ſhall think, that anie power of theſe things is in himſelfe, he is puffed vp into pride of heart, ſuch as an Angel of heauen ſhould not beare vnpuniſhed: for not vnto Angels but vnto Chriſt theſe things are giuen. What can we now thinke of theſe men, that tel vs, the ſacraments giue vs grace, the maſſe is propitiatorie for our ſins, our ſubmitting our ſelues to the Church of Rome ſhall ſaue vs, the Pope (if we follow him) he cannot erre: Croſſes, Bels, candles, Holie water, Veſtments, Pilgrimage, pardons, reliques euerie one hath his vertue; the number of praiers hath his meaſure of reward; fleſh or fiſh it hath his holineſſe according to his time. Theſe men, and all the louers of their Goſpell, which take away from Chriſt the onlie rule of the world whereof we ſpeake, and put it in ſubiection to fleſh and bloud, and the elements of the world; what ſhall we ſay of them? ſhall we beleeue them? or ſhall they proſper? Nay, they haue plowed wickednes, and they ſhall reape iniquitie; they haue wandred in error, and they ſhall eate the fruite of lies.

Now if this be ſo, that all fleſh hath no goodneſſe in it, that all his wiſedome and trauaile can renue no whit of the loſt world, or bring anie light into horror and darkneſſe, but all is of Chriſt; what ſhall wee yet do with words of lowder blaſphemie, which they call woorkes of ſupererogation? What ſhall we do with the Pope himſelfe, who by generall voyce of all his Church, is ſaid that he can

diſpenſe

diſpence the abundance of merites which were in the Virgine Marie and all Saints; by his bulls to applie them *Confeſsis & contritis*, that they ſhall haue dayes of pardon, as manie as he will number? Are they aſhamed of theſe things? Nay they are not aſhamed: but euen now they ſend vs ouer whole volumes to ſhewe the frute of pardons, howe good they are, and of late haue ſent vs a bull, that we ſhould haue experience how they holde this doctrine.

And what ſhall wee ſay of ſuch a one? ſurelie (dearelie beloued) euen as the Prophet ſaith of the people of Iſrael, *His fornications are in his ſight, and his adulteries are betweene his breaſts:* So his vncleanneſſe is manifeſt to all the world, and his marke is in his forehead, that he might be knowen to be Antichriſt.

And you (dearly beloued) when you talke with your friendes, who are not yet perſwaded in the Religion of Chriſt, when they thinke that they haue free will, or wee may deſerue by our workes, or that Lent and faſting dayes are holie, or fleſh or fiſh doo pleaſe God, or the ſigne of the Croſſe is good, or cenſing and muſique ſtirre vp deuotion, or anie ſuch thing: doo but aske of them, whether they thinke obedience, loue, deuotion, forgiueneſſe of ſinnes, puritie, life, grace, and ſuch other frutes of Gods ſpirite & his mercie? aske (I ſay) whether they thinke them works of the olde world corrupt by Adam, or of the new reſtored by Chriſt? If they be of the new, God hath not giuen them neither to our praiers, nor faſting, nor working, nor daye, nor time, nor meate, nor croſſe, nor muſique, nor bells: to be ſhort, no not to Angels, but to Chriſt alone, to be diſpenſed according to his will.

If thou wert as good as an Angell, or thy meate as good as Manna that fel from heauen, or thy garments as precious as Aarons Ephod, or thy cenſings as ſweete as the perfume

of

of all the tabernacle, or the daies that thou keptſt, were as honourable as the day in which Chriſt aroſe againe from the dead: yet neither thou, nor thy garments, nor thy meate, nor thy daies, can ſet one of thy feete in this world wee ſpeake of: it is the kingdome of Chriſt, and he hath done it alone, according here as this prophecie is plaine and manifeſt.

Now followeth this prophecie: *What is man that thou art mindfull of him &c.* By theſe words the Apoſtle proueth this kindgdome of Chriſt both properlie and of right to be his, and alſo by faith through Gods ſpirit giuen vnto vs, in our Sauiour Chriſt; they haue this ſenſe: was not thy glorie great enough (O Lord) in the worke of thy hands, but that thou ſhouldeſt giue thy ſonne to be made man, in whō our nature ſhould bee ſo exalted, that all power ſhould be giuen to him in heauen and in earth, who by his death ſhould aboliſh all enmitie againſt man, that he might bee crowned with glorie and maieſtie, and haue eternall life in his owne hand: and all this is according to the verie ſenſe of the Prophet, and therefore heere alledged, as indeed it was, to bee a prophecie of our Sauiour Chriſt: of vs alſo it is ment thus. The Prophet conſidering both the great maieſtie of GOD appearing in his workes, and the baſe and lowe eſtate of a fraile man, that ſuch a God of ſo great maieſtie, ſhould haue anie reſpect of a fraile and wretched man, he could not but thus humble himſelfe: what is man, O Lord, that thou ſhouldeſt regarde him? Such thoughts (dearelie beloued) let vs haue, and with ſuch ſecret counſels let vs nouriſh our faith.

This is the meditation to which wee are called in all the workes of God, and for this cauſe God hath giuen vnto vs hearts of men, full of reaſon and iudgement, that wee ſhould rightlie conſider of all his creatures. *Meditation in the workes of God.*

When we ſee the heauens, we cannot chuſe but confeſſe before them, it was not the hand of man that ſet them vp ſo high. We knowe the ſhining light of the Sunne, it is not giuen vnto it from earth or earthly thing, wee are ſure the earth is round; our owne trauell hath found it ſo, and our eyes doo ſee the Sunne doth compaſſe it about; then what ſtrength of the world can make it ſtand in this wide emptie ſpace compaſſed with the firmament? The Sea that is ſo great and violent, who can ſtop the proude waues of it, or make it keepe his courſe to riſe or fall? The diuell may for a while dull our hearts that we may be made like the horſe and mule, in whome is no vnderſtanding, and thinke of chaunce and fortune, and wee cannot tell what, ſo that for all theſe workes we be neuer the better; but if the power of the diuell be broken, and we be carried out of the darkneſſe that he hath ſcattered before vs, our hearts ſhall ſee and feele it, and our tongues will confeſſe, *The heauens declare the glo-*
Pſal. 19. 1. *rie of God, and the firmament ſheweth his handie worke:* & not onelie in theſe thinges which before the ſimpleſt eyes are great and marueilous, but in euerie thing wee ſhall learne wiſedome. When we ſee the conſtancie that God keepeth with the day and night, which haue their courſe for euer; wee will ſee much more the certeintie of his counſell, and the aſſured couenant that he hath made with his children; when we ſee how he cloatheth the flowers of the fields, and feedeth the yong birds that call vpon him; much more we will knowe, that he will not leaue his elect in their infirmities, but will cloathe their nakednеſſe, and miniſter foode vnto them.

And to be ſhort, in all things we ſhall behold the goodnes of GOD: and as the Prophet Dauid here doth, aboue all workes, wee ſhall acknowledge his goodneſſe toward man, whome alone he careth for aboue all other; and whome

alone

alone he hath made ruler ouer all his creatures; with which thoughts wiſelie conceiued, it is vnpoſsible but we ſhould be ſtirred vp with thankfulneſſe, and with all our power, ſhewe foorth his praiſe, who hath had ſo great mercie vpon vs.

It followeth, *Thou haſt made him a little while inferiour to Angells.* In theſe words the Prophet breaketh vp this praiſe of Chriſt, with an acknowledgemenr of his preſent ſtate in earth; that if one ſhould thinke, where is all this glorie, where is this honour hee ſpeaketh of? Was not his life in much affliction? Leaſt anie ſhould bee offended with this cogitation, he preuenteth it thus, as if he had ſaid; and thy Sonn (O Lord) whom thou haſt exalted ſo highlie, and giuen vs this glorie through him, we confeſſe thou diddeſt abaſe him, and madeſt him awhile inferior to thine Angels, and gaueſt him vp vnto death for thy peoples ſinnes; but thou diddeſt raiſe him againe, and gaueſt him honour and victorie ouer death and ſinne.

The Prophet Eſaie, in the like purpoſe doth notablie ſet out this great humbling of our Sauiour Chriſt, not onelie beneath Angels, but beneath the loweſt condition of all men: and after ſheweth how GOD would raiſe him vp againe aboue all his enemies, that no man ſhould be offended at his croſſe. And in this we learne, that indeed hee had experience of euill: he was in deede abaſed, in deede bare our ſinnes in his bodie, and was trulie broken for our tranſgreſſions; that in the feeling of his ſorrowe, wee might the more ſenſiblie ſee, what was all his loue towardes vs. And for as much as the glorie heere ſpoken of, is ours, as wee bee members of Ieſu Chriſt to whome it is giuen; wee learne heere ſo to looke for this glorie, euen as our Sauiour Chriſt hath attained vnto it before vs. Eſay. 55.2.

God humbled him vnto lowe degree, that he might exalt him: our life muſt be as his, we muſt ſuffer with him, that we may come vnto his glorie. Without him, we are borne in anger? in him, we be reconciled through manie afflictiõs. He that liketh not thus to goe vnto glorie, hee may lie downe againe in his owne ſhame, where Chriſt did find him, and make the world witneſſe of his vnſpeakable follie. And hee that will murmure againſt theſe afflictions in this way of life, which are no other than Chriſt himſelfe did ſuffer, a thouſand folde more than he hath left them for vs, let him leaue his Redeemer, & dwell againe in the bondage of death, that the Angels may beare witnes of an vnthankfull wretch.

But we (dearly beloued) as manie as glorie in the croſſe of Chriſt, we muſt reioyce in afflictions, and thinke the reproach of Chriſt more honourable than anie ornaments of golde and ſiluer. Let vs comfort our ſelf in this, that though Chriſt were humbled, and our heartie deſire is, to beare the yoake with him: yet his oppreſſours liue not euer. The Scripture ſaith; it is but a verie little while, that thus thou haſt made him lower than Angels: euen ſo are all our troubles, as a clowde that is blowen away, as the darke night againſt the appearance of the Sonne, a verie little while, and they are no more. Wee may call it as Paule did, the momentarie lightneſſe of this affliction; or as Peter did, a little while now we are made ſorrowfull; or as the Prophet Dauid did, heauineſſe maye endure for a night: euen ſo it is with vs all, and whatſoeuer our troubles be, manie in number, great in weight, grieuous in circumſtance, why ſhould we murmure?

Afflictiõs are but a-while.

1. Co. 4. 17.
2. Pet. 1. 6.

The Sunne that ſhineth, giueth a ſalue vnto them: the day that vaniſheth, drieth vp the wound, and in a verie litle while it is quite forgotten.

A bleſſed medicine, that neither all Apothecaries can make worſe with drugges, nor all tyrants can keepe it away with priſons, nor all frowardnes of the patient, can make it of leſſe vertue: but all afflictions whatſoeuer they be, they are healed with this, if we be humbled with Chriſt a verie little while, and all is cured. If this be not enough to prepare our hearts to tribulation, that they are our leaders to a perpetuall ioy; nor this enough, that Chriſt hath tafted of them all before vs, and wee ſhall bee like vnto him: yet this is enough, euen for a froward man, that though all troubles doo come vpon vs, yet a verie little while, and they are all conſumed.

This is the goodneſſe of God toward his Church, hee would not lengthen the daies of their life into manie hundred yeres, as he did at the firſt, when his Church had greater peace: for if now we had ſuch liues, it is vnſpeakeable, what ſhould be the oppreſsion of the godlie, and what the tyrannie of the wicked. How would they ſwell in pride, and tread the godlie vnder foote, if they ſhould liue manie hundred yeares, that now doo hate vs to death, and beyond death, ſhewing crueltie to our bones and aſhes, when their owne feete ſtand at the graues mouth, and the earth is readie to ſwallowe them vp? Howe would the mightie men make vs labour out all the ſtrength of our bodie, the couetous men make vs pine with hunger, the ambitious men powre contempt and ſhame vppon vs: if nowe, ſince their mindes are ſo fraught with mallice, their bodies had alſo ſtrength of a thouſand yeres? But a ſhort & fraile life is ſuch a bridle in their iawes to pull them backe, and death ſuch a tyrant ouer them to appall their courage, that they haue no heart to doo as they would: and yet, if they do rage as mad men, not ſeeing their end, God hath neuertheleſſe had mercie vpon vs, turning their plague into our bleſsing, and hath

giuen vs but a ſhort life, leaſt wee ſhould mourne too long: ſo that, whatſoeuer temptations we fall into, yet but a very little while, and the Lord will deliuer vs from euill: and all our troubles haue but a ſmall reckoning, to the hindraunce of our glorie. For it is but a while here, God hath made vs inferiour to Angells.

All things in ſubiection vnto man.

It followeth; *Thou haſt crowned him with glorie and honor, thou haſt ſet him ouer the workes of thine hands, thou haſt put all things in ſubiection vnder his feete.* In al theſe words we learn the exceeding honour vnto which GOD hath raiſed his Sonne Chriſt: to be crowned with glorie and honour, is to haue the excellencie of all dignitie giuen vnto him, as the words following in the Apoſtle, doo plainlie expound it, where he ſaith; In that he put all things in ſubiection vnder him, he left nothing not ſubiect vnto him. And in this, according to the Prophet, we muſt ſee our owne dignitie alſo as we are Chriſts: for this honor is not the natural mans, as all the miſeries of our life can teſtifie; but it is his that ſeeth himſelfe to be Chriſts, that can ſay as Saint Paule ſaith, *I liue not now, but Chriſt liueth in me:* ouer ſuch a one the prouidence of God watcheth, the Angells pitch their tents about him, and hee ſeeth great ſecuritie in all his waies. Though the mountaines were mooued, or the ſeas did make a noyſe, yet the name of the Lord is his ſtrong tower, and he ſhall not be mooued: for God who hath made him Lord of all, maketh that all thinges worke to him for the beſt. If at anie time he ſeeme afflicted to the world, it is but as a ſhewe or vizard that ſeemeth fearefull, when the milde face of a man is vnderneath; ſo theſe are but appearaunces without of a little mourning, when within is nothing but a perpetuall ioy of the holie Ghoſt.

S. Paule againſt thoſe that are too much troubled to behold our ſuffrings, ſaith thus; (I grant you) we are wroung,

but

but wee are not cruſhed in peeces; we are troubled, but not at our wits ende; we are perſecuted, but not forſaken; we are caſt downe, but wee are not killed: as if the Apoſtle ſhould haue ſaid vnto them; O, you thinke vs in great bondage, but our freedome is more than you are ware of. And in another place hee notably ſetteth out theſe afflictions of the godlie, which the world thinketh to bee ſo great, that men ſhrinke backe, and dare not looke on them: I will tell you ſaith S. Paule, we are as contemned perſons, but indeed honorable; as dying, but indeede aliue; as men chaſtiſed, but there is no death neere vs; lamenting, but indeede perpetuallie reioycing; as poore men, but indeed we make manie other rich; like men that had nothing, but indeed all the world is ours. So we ſee how this is true in vs, euen now by faith, and after this in full performance of our inheritaunce with Chriſt, in the reſurrection of the iuſt. And thus euen in outward things we are partakers of Chriſts kingdome, ſo that nothing can hurt vs. 2.Cor.4.8. 2.Cor.6.9.

Now touching the inward things, that is, a freedome of conſcience aboue all things; this we knowe, if wee bee ingrafted into the bodie of Chriſt, we be his, he liueth in vs, his victorie ouer all is ours, we ſee it by faith, and all things are in ſubiection vnder our feete; Paule, Appollo, Cephas, things preſent, things to come, life, death, the world it ſelf, all is ours, the faith of Chriſt exalteth vs, and hath made vs higher than the heauens. In heauen and earth wee haue no Lord, but the Lord Ieſus, and all things are vnder his feete, our faith hath made vs one with him, wee are his, and all is ours, and no man can nowe beare rule ouer our faith, except hee will beare rule ouer Chriſt: by faith wee are one with him, his power is ours, we reigne with him, wee are riſen with him, and the worlde hath no more power ouer vs.

Will one come to vs, and forbid vs flesh, forbid vs whitmeate, commaund vs fish? heare it not, it is the doctrine of diuels. I speake not now of ciuill choyce of meates, drinks, apparell, &c. we be Christs, and all meates are ours. Will he say this garment is holie, this daye is fasting, this relique is to be honoured, this order is religious, this crosse is defensiue against the diuell, this cake is thy sauiour, this masse is propitiatorie, this worke is meritorious, this pope is thy lawgiuer, this church of Rome is the warrant of thy faith? What shall wee say to such swine that lie wallowing in mire, and seeke for righteousnes in dung and claye, when Christ the sonne of God hath offred vs his righteousnesse? What shall we thinke of such seruile men, who will lead vs into bondage of euerie trifle, whō Christ hath made rulers ouer all the word? For what is it else but to make me in bondage to things, than to bring me in this feare of them, I may not touch them, I may not eate them, I may not vse them: that will make me holie, this will defile me, and such like. Is this the voyce of Paule, *To the cleane all things are cleane?* Is it the voice of Christ, *That which entreth in at the mouth, defileth not the man?* Is this the voice of the Apostle in another place, *You be bought with a price, be not the seruants of men.* No (dearlie beloued) if we haue faith & be of Christ, God our heauenlie father hath giuen vs his own sonne, sure with him he hath giuen vs al things: we haue receiued the libertie of the children of God, & the conscience of a Christian man is no more in the power of the world, but that is only sinne vnto him which is the breach of the law of God. Now sith this is the state of a Christian man, & that thus all things are in subiection vnder his feete, we see easelie vpon what ground our Sauiour Christ said, *That the kingdome of Christ is like vnto a precious stone*, which if a man finde, hee will sell all that hee hath to buy it: for all other riches, of all

Tit. 1. 15.
Mat. 15. 11
1. Cor. 6 20
1. Iohn. 3. 4

all dominions, they haue their measure, onlie this treasure is infinite, and hath all thinges vnder it. Now let euerie man boast himselfe as he will, some of chariots, some of horses, some of one thing, some of another; but thou if thou wilt haue perfect ioy, boast thy selfe of a christian heart: neither the gorgeous chambers of any Princes pallace, nor the rich iewell houses of the earth are comparable in glorie vnto this: for what is it to be garnished with gold, and siluer, and vaine sights of a corruptible eye, which in time consume, and the rust and canker fret them away? but in thine heart which Christ hath sanctified, there is greater treasure than this; if thou looke vpon the earth, thine eyes are cleere to see frō East to West, & all is thine, the stones in the streates are at league with thee, & the beastes of the field are at peace with thee: Let all the tyrants in the earth lift vp their hands against thee, they shall not finde anie thing vnder heauen to doo thee hurt: all creatures are sworne to thy safetie, and it is not possible for man to break their faithfulnesse; they can doo nothing vnto thee but good. Looke also without the bounds and compasse of Heauen and Earth, and with pure eyes thou seest greater things than these; thou seest Hell abolished, death troden vnder feete, the first sorowe cast out into shame, Saints and Angels are in thy sight, immortalitie hath lengthened thy daies, and the glorie of God is before thee in a glasse. He that can build thee such another tabernacle, let him be thy GOD, and where els thou findest such treasure, there settle thy heart: or if this onlie be the greatest, reioyce onlie in this, and pray for a sincere faith, that thou maiest indeed see it, and haue thy soule knit vnseperably vnto it, that thou maiest greatlie despise all other things, & say as the Prophet Dauid said: *what is man, that thou art mindfull of him:* and thus farre at this time. Now let vs pray. &c.

The hart of man is the richest of al treasures.

The ninth Lecture, vpon part of the 8. verſe, and vpon the 9. and 10. verſes.

But we yet ſee not all things ſubdued vnto him.

9 *But wee ſee Ieſus crowned with glorie and honour, which was made a little inferiour to the angels, through the ſuffering of death, that by Gods grace he might taſt death for all men.*

10 *For it became him, for whom are all theſe things, and by whom are all theſe things: ſeeing that he brought many children vnto glorie, that he ſhould conſecrate the Prince of their ſaluation through afflictions.*

I Tolde you at the beginning, that the Apoſtle in the firſt and ſecond Chapter, ſetteth purpoſelie out the perſon of Chriſt, how he is God and man: how he ſet out his Godhead, in the firſt Chapter you heard; vnto which he added this earneſt exhortation in the beginning of this Chapter, whereof alſo we haue alreadie ſpoken.

Now, in theſe words which we haue read, he beginneth the other part of his purpoſe; to teach, that our Sauiour Chriſt is perfect man, and taketh his occaſion of the text before alledged, which he applied vnto Chriſt as chiefe and principall, though it bee ment alſo of all men: for when he had ſo highlie magnified man; in conſideration of mans preſent ſtate, a doubt is ſtreight mooued: how can this be, ſith we ſee not theſe things yet ſubiect vnto him?

To this the Apoſtle anſwereth, that it is alreadie accompliſhed in our Sauiour Chriſt, who is become man for our

ſakes,

sakes, and through death hath gotten this glorie for vs: so here is a full declaration how this prophecie alledged, is verified in man. And a preparation to teach more at large, how Christ is perfect man. In the wordes of this eight verse: *But now, we see not yet all things subiect vnto him:* he moueth the doubt, which is easilie made against that scripture, which so highlie extolled man, and answereth thus vnto it. Indeede, I graunt, all thinges are not yet thus subiect vnto man, but yet in Christ wee see this alreadie accomplished; for wee haue seene him made lower than Angels, and yet againe exalted, and crowned with glorie and honour, euen as himselfe is witnesse; al power is giuen me in heauen and in earth: and so he is risen from the dead, that death hath no more power ouer him for euer; who being made man for vs, in him it is accomplished, that man is ruler ouer all the works of GOD: now in part, and after this, fullie, when our base bodies shall bee chaunged, and made glorious. In this wee see, how he commeth to speake of the manhood of our Sauiour Christ, which after he declareth more at large.

For the suffering of death; some translate this, through the suffering of death, as shewing the cause why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his words doo so signifie; but thus: for the suffering of death, that is, to the end he might suffer death.

So he sheweth the cause why Christ was made lower than Angels, and that is, because he might die: for otherwise, in the maiestie of his Godhead, all death, and all corruption fall before him, and nothing can stand in his sight but life, glorie, and immortalitie: therefore, to the end that that immortall and glorious GOD might dye, and death might come vnto him, it must needes bee, that he should be humbled beneath Angels.

In

In the words that followe: *That by Gods grace he might taſt of death for all men:* he ſheweth heere the cauſe why he died: as this was the cauſe of abaſing him that he might dye; ſo this was the the cauſe of his death, that he might dye for vs, that is, that he might take our death vpon him, and ſo by him we might bee deliuered from it. Where he ſaith: *by the grace of God:* he ſheweth, that it was the free loue of God that gaue his ſonne vnto vs, & no deſert on our behalfe; but when we ſought not after him, then he offered himſelfe vnto vs. And when we ſate, as the Prophet ſaith, in darkneſſe, and in the ſhadowe of death, then a great light roſe vp vnto vs, to this end, that wee which are the Gentiles might praiſe God for his mercie. And where it is ſaid: *that he might taſt of death:* he calleth it here the taſte of death, to haue indeed ſenſe & feeling of the paines, not diminiſhing the paſsions, as a thing lightlie touched, but warranting the bitterneſſe and all the ſorowe of it, euen to the bottome of the graue, and death to bee taſted and felt indeed, and ſaying; *for all* he meaneth not by, all, good or bad, whoſoeuer they be; but as S. Iohn plainlie expoundeth it: *God gaue his ſonne to dye, to the end that all that beleeue ſhould not periſh, but haue life euerlaſting.* So our Sauiour Chriſt ſaith: *all that beleeue and are baptiſed ſhall bee ſaued.* So thus farre the Apoſtle hath taught plainlie, both how the former prophecie is accompliſhed in Chriſt, and is verified in euerie one of vs; and he hath aptly begun to teach this doctrine, that our Sauiour Chriſt is perfect man, which in this Chapter (I ſaid) was his eſpeciall purpoſe. Now, touching this great excellencie of man, whereof the Apoſtle hath ſpoken, and how wee bee made partakers of it, a little further way it.

Ioh. 3.

Matth. 28. 28.

He hath ſpoken great and merueilous things, euen as the Prophet had ſaid: *Marueilous things are ſpoken of thee, thou citie of God.*

Pſal. 87. 3.

There

There is neither Sunne nor Moone, ſea nor land, gold nor ſiluer, meate nor drinke, no elements of the world, no obſeruations of Moſes lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feete. Here ſtreight way, both Iewe and Gentile ſaith: theſe be indeed golden promiſes, but where are theſe honorable perſonages you ſpeake of? Are not wee as our fathers were, and doth not death deuoure vs? To this the Apoſtle anſwereth: I graunt we doo not yet ſee with our eyes, how theſe things are: but I ſay againe, our eyes are no Iudges in this caſe. The glorie is not earthlie, and the kingdom is not of this world, whereof we ſpeake; but the riches are ſpirituall, and of the ſpirituall man they are diſcerned: knowe thy ſelfe, that by faith thou art Chriſts, and he thine, that he died for thee, and thou liueſt by him, that thou art fleſh of his fleſh, bone of his bone, a member of his bodie, and whatſoeuer is his, is thine: haue this faith, and now come and ſee, and thou ſhalt ſee all the glorie of the world, leſſe than the glorie of ſuch a man; for thou ſeeſt Chriſt humbled indeede once, that he might ſuffer death, but euen then when hee was in the ſhape of a ſeruant, thou ſaweſt him full of grace and truth, euen as the onelie begotten ſonne of GOD; thou ſaweſt him ſoft of ſpeach, but of merueilous wiſedome; plaine in teaching, but full of grace and power; ſimple in countenance, but of an inuincible courage; of lowe degree, but of excellent power; of no accompt among men, but great in miracles, at which, man was aſtoniſhed.

Thus thou haſt ſeen Chriſt, euen when he was loweſt, highlie exalted; that thou haſt no good cauſe to reaſon againſt thy dignitie, though thine eye ſee not, euen in this time, all things ſubiect vnto thee: but ſee further into our Sauiour Chriſt, and thou ſhalt ſee more of thine owne honour.

Thou

Thou haſt ſeene him in thy fleſh raiſed from the dead, and in thy nature aſcended into heauen, that man in his perſon might bee crowned with glorie and honour; wee haue ſeene him carrie our fleſh into the preſence of GOD his father; and it is no more poſsible to take this glorie from vs, as many as be one with him, than it is poſsible to pull away againe his perſonall humanitie from the perſon of his Godhead. This I ſee in Chriſt, and knowe it in my ſelfe: And what, though yet awhile, the outward man bee grieued? Thou foole, that which thou ſoweſt, it reuiueth not againe,
1. Cor. 15. 36. except it firſt dye; a little corne of wheate, it cannot haue vertue, to become thirtie or fortie times better than it was, being multiplied to ſo many, all as good as it ſelfe, & bringing beſide fruitfull increaſe of ſtrawe and chaffe, except it firſt be caſt in the ground and dye: and how ſhouldeſt thou haue a change, but if thou bee firſt corrupt? and how much art thou better than a graine of corne, that thou mighteſt ſurely know, when through corruption thou ſhalt come into incorruption, that thy glorie ſhall bee then vnſpeakable, and all things ſhall ſerue thee to make thy life infinitely bleſſed more than it is? Thy hope now, if thou couldſt enlarge it a thouſand fold, yet it ſhould bee greater than thou canſt imagine; and thy faith, if it could comprehend more aſſurance of immortalitie, than thy eye doth ſurelie of the light of the Sunne, yet thou ſhalt finde the fruit of it aboue all thy thoughts. This thou ſeeſt, if thou ſee Chriſt: and this thou knoweſt to be thine, if thou know thy ſelfe to be one with him. And for thy ſinnes, howſoeuer they cleaue vnto thy bones, hate them as thou hateſt hell; for from thence they are, and the diuell worketh them; but care not for them, for though they were heauie in weight, and many in number, what then? thou haſt thy hope, not in thine owne perſon, but in the bodie of Chriſt, into which thou art grafted, and

in

in which there is no ſpot nor blemiſh,but perfect righteouſneſſe, euen before GOD; and in him as all other things, ſo ſinne alſo is put vnder thy feete, and thou art ruler ouer it. And thus farre of the doctrine of the Apoſtle heere taught vs,in this his exhortation.

Now let vs returne to his other purpoſe, how he teacheth the humanitie of our Sauiour Chriſt: the firſt reaſon whereof is in theſe words: *that he might taſt of death for all:* for as to the end he might ſuffer death, it was neceſſarie he ſhould be humbled, becauſe death els could not come into his preſence; ſo ſuffering death that man might bee deliuered,by that death it was as neceſſarie that he himſelfe ſhould be man, for ſo were the iuſt iudgements of GOD; he gaue man a lawe and pronounced a curſe to him that brake it; therefore when wee had all treſpaſſed,wee were fallen into the puniſhment of our ſinne: for the threatnings of God are not as the words of a man, that can alter, or by ſome interceſsion that they can bee mitigated; but with God there is no change nor ſhadowe of change: that which with him is once purpoſed, was euer decreed, and his wordes are not weake,but what he hath threatned,if we fall into his hands, al the creatures of the world haue no helpe for thee: ſo that this being decreed of God, *Curſed is he that abideth not in all things written in this booke:* all people muſt needes ſay,Amen, and the ſoule that ſinneth muſt needes dye: redemption from this,there is none to be looked for,but by ſuffering of it, for the Lord had ſpoken,and it muſt be done; ſo our Sauiour Chriſt, ſith he would deliuer vs, he muſt bee made man like vnto vs,and in our nature dye the death. Deut.27.

Our ſinnes are not imputed vnto vs, but they were imputed vnto him. The puniſhment of them is forgiuen vs, but it was not forgiuen him. Righteouſneſſe is freelie giuen vs,but it was not freelie giuen him. He obeyed the law

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of his father euerie iot, and euerie title, that he might fulfill all righteousnesse. He bare the condemnation of hell and death, that he might abolish it. He tooke vpon him the guiltinesse of our sinnes, and bare them in his owne bodie, that he might naile them vpon his crosse. When it pleased God our heauenlie father, of his great mercie, to accept the obedience of his law for our perfect righteousnesse, and to giue vnto it the recompence of eternall life; and when it pleased God to accept this for a full punishment of all the sinnes of man, if any man could be found to beare it before God and ouercome it, our Sauiour Christ craued no more but this; the residue he perfourmed all in his owne bodie, and by his eternall spirit ouercame it; so that in him is life, in him is righteousnesse, in him is immortalitie, in him is the reconciled good will of God, and that excellent wisedome which hath made vs by faith one with him; the same hath made vs partakers of all his honour and glorie. Thus we see with what necessitie we are constrained to acknowledge the humanitie of our Sauiour Christ, and why he must needes bee made man.

It followeth now in the tenth verse: for, *it became him for whom are all things &c.* The Apostle now goeth forward, teaching more largelie this doctrine of the humanitie of our Sauiour Christ: and first he taketh away the offence of it, then setteth downe manifest reason to prooue it. Touching the offence, wee cannot denie, but many thoughts and cogitations arise in a carnall man, when he considereth the sonne of God, to take flesh of the virgin Marie, to bee made man in all likenes vnto vs, except sinne, to hunger, to thirst, to suffer all that he suffered; we would thinke this mysterie verie strange, if we had no more wisedome but of the heart of man to meditate in it. And therefore to stop all such offences, and vtterlie to take away all the tentations of the di-

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uell touching the incarnation and suffering of Christ, hee saith thus: *for it became him for whom are all things, and by whom are all things.* An excellent saying, and able to bring in obedience vnto God, all the thoughts of man. All things serue for Gods glorie, and all thinges are according to his will; he hath so decreed, and this was best in his eyes, who will reason against it?

It followeth: *When he would bring many children into glorie, to consecrate the Prince of their saluation through afflictions.* In these wordes, the Apostle setteth downe, what was the decree of God, that from henceforth all mouthes might bee stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these words we may gather an argumẽt also, for the humanitie of our Sauiour Christ, which is this: God decreed to bring man to glorie through afflictions, but so our Sauiour Christ entred into his glorie, therfore he was also perfect man. A necessarie and sure conclusion in the schoole of Diuinitie, where we striue not about words. These words, *manie children:* meaning all the elect, haue respect vnto these, *the Prince of their saluation:* meaning Christ; for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *to bring into glorie*, haue respect to the other after, *to consecrate by afflictions:* So that the decree of GOD, was, to make such a way of life, in which his children by many afflictions should bee made meete for an inheritance of glorie, which way, according to the will of his father, our Sauiour Christ hath gone, that he might be knowne to be man, and the author of our saluation. And so wee see the argument whereof we spake, why our Sauiour Christ was man, and submitted vnto death. Now let vs further marke, what we may profitablie learne in this verse.

First, where it is ſaid: *It beſeemed him, for whome are all things &c.*

Let vs learne in all things, whereof our hearts can conſider, to make this vnto vs a ſure principle of all truth, equitie, & goodneſſe; that ſo it was decreed of God. How farre ſo euer wee decline from this, to thinke it either ſtraunge, or anie other thing better: ſo farre we fall into all vnrighteouſneſſe, vntruth, and ſinne, being ſeduced with the corruption of our own hearts. Let vs hold this then with an vnchangeable purpoſe: If it bee once reuealed, this is the decree of God. Bring downe the haughtines of thine own thoughts, and humble thy minde and vnderſtanding, to acknowledge all counſell, wiſedome and iuſtice, to be in Gods ordinance: and if any thing ſeeme better vnto thee, confeſſe the hardneſſe of thy heart, and ſay with the Prophet Dauid, *This is my ſinne:* further reaſoning than this, is all of euill: and whoſoeuer preſumeth to diſpute more, he ſhall be ouerthrowne at the laſt in his owne follie, and giue glorie vnto God in his owne deſtruction.

The Apoſtle here to take away all fooliſh queſtions, and ſuperfluous, about the humanitie of our Sauiour Chriſt, with this one word he ſtoppeth the mouthes of all proude men: So the Lord appoynted; ſo it ſeemed good vnto the Lord. Such humilitie as this, was in Moſes, when he maketh his long exhortation to the people of Iſrael, and foretelleth them, that when they ſhall forget the Lord, and deſpiſe his ſtatutes, the wrath of GOD ſhall waxe hot againſt them, and he will bring vpon them euerie curſe that is written in the lawe, euen ſo doing with them, as he did with the nations that were before them: which wonderfull iudgements of God vpon his own people, ſhould make the world amaſed, whereof yet leaſt any man ſhould curiouſlie diſpute, Moſes addeth: The ſecret things belong to the Lord

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our God,but the things reuealed belong vnto vs, and to our children,for euer. As if he had ſaid:theſe are the ordinances of God,let vs walke in them; if wee tranſgreſſe, the puniſhment of our ſinne is before vs: further, wee ſhall diſpute in vaine, the ſecret things belong vnto the Lord our God, and his iudgements cannot bee ſearched out. Such an humble confeſsion was in the Prophet Dauid, in his great perſecutions and troubles, wherein (no doubt) all his ſorowe was not for the ſonne of Iſay, hee would not haue made ſuch complaints & cries for the fall of a fraile man; but he knew the promiſes that GOD had made vnto him,and al his faith how it reſted vpon them,ſo that all his foundations ſeemed to bee caſt downe, and it ſhooke his heart and reines,to ſee the ſtrength and rage of his enemies, and himſelfe as a dead dogge in Iſrael, that is, a man without any accompt or reckoning: yet notwithſtanding all this,though his own wiſedome had failed neuer ſo much, yet hee ſaith, *I ſhould bee dumbe,and not open my mouth:* for thou O Lord doeſt it:howſoeuer his owne wit was turned vpſide downe,that he ſaw nothing how things could come to paſſe, yet he acknowledgeth his ſinne,that is, his follie, his ignorance,his infidelitie,if he ſhould not confeſſe all that GOD did, it was beſt, and the next way to bring all his purpoſes to paſſe.

Deu.29.29

Pſal.39.9.

The Prophet Ieremie beeing vtterlie amaſed, what it ſhould meane, that the way of the wicked did ſtill proſper, or why they liued all in wealth that did rebelliouſlie tranſgreſſe,why God planted them,to make them take root and to bring forth fruit; as he was aſtoniſhed at this work, and ſpake foorth the thoughts of his heart, yet firſt he acknowledged his owne ignorance,caſting downe the thoughts of his owne reaſon,and ſayd: *O Lord,if I diſpute with thee, thou art righteous.*

Iere.12.1.

It was a readie bridle to the holie Prophet to rule all his

thoughts, to ſay, the Lord hath done it, let vs hold our peace.

And an excellent example of this humilitie, is our Sauiour Chriſt himſelfe, to teach vs modeſtie that are but men: for he, who ſo loued the people of Iſrael, that he wept ouer their Citie, when they would not repent, praied for them, when they hung him on the Croſſe, gaue his life for them, when they had caſt him off, and would none of his ſaluation, he that had this vnchaungeable loue to his brethren, fleſh of his fleſh, and bone of his bone; yet when he called his humane thoughts to the conſideration of the decree of God, he humbled himſelfe, changed his affections, reioyced in other thoughts, and ſayd: *I thanke thee, O father, that thou*
Luk. 10. 21 *haſt hid theſe things from the wiſe and prudent, and haſt reuealed them vnto little ones:* when he ſawe he was ſent their miniſter, for the truth of GOD, to confirme the promiſes made vnto their fathers, he had no other longing but how to win them: when he ſawe another counſell of GOD, that they were not all Iſrael which were of Iſrael, he knew this was beſt, reioiced in ſpirit, gaue glorie vnto God, and would not reaſon of his vnſearchable iudgements. Who is he now, or of what wiſedome that dare diſpute againſt the counſell of GOD? Are we greater than Moſes, wiſer than the Prophets, or higher than our Sauiour Chriſt? Or haue all theſe held their peace at Gods workes, that wee ſhould reaſon againſt them? Let vs then rule our ſelues, or rather let vs be ruled of the Lord, that we may ſay as the Apoſtle ſayd, and this may be the reaſon of all our beleefe: ſo the Lord hath thought good. A place much like vnto this, is in the 24. of Luke: when the two diſciples that went to Emaus merueiled exceedingly at all the things that had happened vnto Chriſt, ſo that their faith began to faile them: thus our Sauiour Chriſt reproueth them, and all the reaſoning that

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was within them: *O fooles and ſlowe of heart to beleeue all that the Prophets haue ſpoken:* muſt not Chriſt needes ſuffer theſe things and ſo enter into glorie? He referreth them firſt to the Prophets, to know that this was the decree of God: but then laieth a neceſsitie vpon the perfourmance of his word, that it muſt needes be ſo: and if that bee not onlie good, onlie iuſt, onelie wiſe in our ſight that are but men, let vs not boaſt, there is no cauſe in this world of our miſliking; but becauſe we bee fooles, and ſlowe of heart to beleeue. And thus farre the thing it ſelfe ſpeaketh, how meete it is for vs to humble our ſelues vnder all the ordinances of God.

It followeth in the Apoſtle: *for whom are all things, and by whom are all things.* This is a ſingular reaſon, why wee ſhould be obedient, and aske none accompt of al the doings of the Lord: Is man afflicted? why ſhould he not bee ſo? the Lord hath done it, and for the Lord he was made: are the reprobate ordeined to deſtruction? why ſhould they not? the Lord ſo ordeined it, and for the Lord they were made: are the elect freelie ſaued? why ſhould they not? the Lord hath ſaued them, and for the Lord they were made: yea, but the reaſon of theſe things I ſee not: yea, but (O man) who art thou that takeſt a contrarie part to diſpute againſt God? are not all things for him, and art thou onlie enuious againſt his glorie? Thus (dearelie beloued) carrie the word of God to leane on, and beleeue aſſuredlie it ſhall be fulfilled; and thinke that it is beſt, and you ſhall not bee mooued for euer. If you come in place with thoſe ancient worne creatures, who with a colour of gray haire, which is the wiſeſt part in them, ſo long deceiue our people, they or their diſciples, if they reaſon againſt you; hath GOD forſaken his Church a thouſand yeare, and were all our fathers deceiued before Luther was borne, ſuch antiquitie, vnitie, vniuerſalitie, was it all in error? Theſe words taken vp againe in our

daies, and countenanced with the gray heads of our Phariſies, Watſon, Fecknam, Cole, Heath, & other like, O Lord how many men doo they deceiue? for their owne reaſon lifteth vp it ſelfe, and they ſay; how can this be ſo? ſo many wiſe, ſo many learned, ſo many noble, all deceiued? had God forgotten to be mercifull? Firſt, I would aske of theſe men but this one queſtion: and if they will not willinglie bee deceiued, let them anſwere as they thinke. What one word of all theſe, both might not, and did not the Phariſies ſay againſt our Sauiour Chriſt? and how dare they now reaſon againſt the Goſpell of Chriſt? with the ſame argument, with which the Phariſies reaſoned againſt Chriſt? but they will ſay, now Chriſt hath made a promiſe to bee with his Church to the end.

Deu. 18. 18
Eſa. 59. 20.

And had he not made this promiſe before? Is not Ieſus Chriſt both to day and yeſterday, and the ſame world without end? Looke in the 18. of Deut. and in the 59. of Eſay, as abſolute, as full a promiſe then as now. But they were not ſo long in error; put caſe they were not, he who puniſhed the tranſgreſsion of the lawe giuen by Angels, with 400. yeares blindneſſe; may not he puniſh the tranſgreſsion againſt his Goſpell, giuen by his onlie ſonne, with 800. or a 1000. yeares blindneſſe: But for your ſakes (dearelie beloned) I doo more than I would, and with reaſon I confute

2. Theſ. 2. 2

them, which haue no reaſon. Let vs come to the text and anſwere out of it. Was the world deceiued ſo many hun-

2. Theſ. 2. 7

dred yeare? why ſhould it not? The Lord ordeined that there ſhould come an apoſtaſie, and a generall fall from the faith of Chriſt, that the world might bee ſeduced with the

2. Theſ. 2. 8

man of ſinne, whoſe age began in the Apoſtles times, and ſhall not vtterlie dye till the day of Chriſt. Thus the Lord appoynted, and ſo let it be, for all things are for his glorie.

And here let vs reſt in all the things that euer our hearts

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can thinke vppon, if wee can ſee no reaſon of the word of GOD, we can ſee humilitie to confeſſe before him: O the deapth of the riches, and of the wiſedome, and of the knowledge of GOD, how vnſearchable are his iudgements, and how are his waies without finding out? and becauſe wee knowe, that of him, and by him, and in him are all things, let vs ſpeake it; to him be glorie for euer more. All Counſels, all Doctors, all examples, all decrees, all what you will, they are not our Schoolemaſters, but our fellowe ſcholers, that wee may learne together out of the word of GOD, whoſe decree ſhall ſtand for euer, and whoſe iudgements are perfect righteouſneſſe. Ro.11.33.

That which followeth in the latter ende of the verſe: *to conſecrate him by afflictions:* or to make him perfect by afflictions: the meaning is, that Chriſt in his death, accompliſhed a full redemption, and ſo was prepared to receiue an inheritance of glorie, not attributing ſo this worke to his death, as though all his life had been impertinent: for in all his life, Chriſt was made our redemption. Saint Paule expreſſie ſaith: *By the obedience of one, a great many are preſented righteous:* And againe he ſaith: *For this cauſe he was made ſubiect vnto the lawe, that he might redeeme them which were holden vnder the lawe.* And for this cauſe he pretermitted not one iot, or one title of it, that he might beſtowe vpon vs the fulneſſe of all righteouſneſſe: but the ſcripture attributeth commonlie our redemption to his death, becauſe it was the chiefeſt and greateſt worke of all, the accompliſhment and perfection of all the reſt vpon the croſſe, he was loweſt caſt downe, and vpon the croſſe he triumphed ouer Sathan, and after the croſſe he obteined power ouer death and hell; therefore in it, as the Apoſtle ſaith, he was conſecrate to eternall glorie. And thus farre at this time. Now let vs pray. &c. Rom.5.19. Gala.4.4. Phil.2.6. Col.2.

The tenth Lecture, vpon the 11.12.& 13.verſes.

11 *For he that ſanctifieth, and they which are ſanctified, are all of one: wherefore he is not aſhamed to call them brethren.*

12 *Saying, I will declare thy name vnto my brethren: in the middes of the Church will I ſing praiſes to thee.*

13 *And againe, I will put my truſt in him. And againe: Behold, here am I, and the children which God hath giuen me.*

THE reaſons before vſed, to proue the humanitie of our ſauiour, were theſe. Firſt, he died for man; and therefore it was neceſſarie he ſhould bee man. Secondlie, it was the decree of GOD to bring man into glorie, through many afflictions: but ſo Chriſt our head was alſo conſecrate to enter into glorie; therefore he was naturall man.

Now it followeth: *For he that ſanctifieth, and they that are ſanctified are all of one.* This word, *for*, noteth a cauſe of that which was ſaid before: and he had ſaid this; he that leadeth other into the glorie of God, by the ſame way he muſt enter alſo himſelfe. He addeth now the cauſe and ground of that ſaying: becauſe they muſt bee of one nature, both he that leadeth, and they that are led into this ſaluation.

Now, becauſe the Apoſtle hath ſpoken ſo plainlie of the nature of our Sauiour Chriſt, that he is perfect man, to teach vs, that yet not in our owne nature, but being regenerate by his grace, wee are made children. Therefore the

Apoſtle

Apoſtle changeth his former ſpeach: and in ſtead of ſaying, he that leadeth into glorie, which is the worke ſpoken of, he ſaith, *He that ſanctifieth*, naming the vertue incident, by which the worke was done; and in ſtead of, they that are lead, which is the benefite imployed, he ſaith, *They that are ſanctified*, which is the qualitie with which they are indued: meaning yet one thing before, and now; there in plaine words calling it our entrie into ſaluation; heere by a figure naming it, our ſanctification, which is the meanes of our inheritance of it. And by this, exhorting vs, that we wold follow holineſſe, which is our likeneſſe with Chriſt. And thus much touching theſe words, how they hang with the former.

Now to conſider them in themſelues, we haue the third argument, for the humanitie of our Sauiour Chriſt, which is this; He that ſhal ſanctifie his people, muſt become one with them: but Chriſt hath ſanctified vs, therefore he is of our nature. And the force of this argument ſtandeth vppon that ground whereof we haue ſpoken; that this is the decree of the iuſt God, that the nature of man could not bee ſanctified, but in the perſon of man.

A proofe and declaration that it is ſo, is added by the Apoſtle in the reſidue of the verſe, *And for this cauſe he is not aſhamed to call vs brethren:* whereunto is ſtreight added the teſtimonie of the two and twentieth Pſalme, out of which he prooueth it, *I will ſhew foorth thy name vnto my brethren, in the middes of the congregation I will praiſe thee:* a plaine and euident teſtimonie, where our Sauiour Chriſt calleth vs brethren: for the Prophet Dauid, who in manie of his afflictions bare the image of our Sauior Chriſt, wrote that Pſalme though in his owne great calamities; yet eſpeciallie in the perſon of Chriſt, as it is certaine, becauſe the Euangeliſtes and Apoſtles alleadge out of that Pſalme manie places, applying

plying them all to our Sauiour Christ. Besides that, the whole Psalme is a liuelie description of the passion of Christ, and the latter end foretelleth the calling of the Gentiles, which were onelie to be gathered, to the setting vp of this glorious Kingdome of Christ. So that is aptlie here applied to Christ, which there the Prophet Dauid spake in the person of Christ. And here let vs marke this, while the Apostle prooueth our Sauiour Christ to be man, he alleadgeth the Scripture so, as distinctlie shewing the offices of Christ, that he is our Prophet, our King, our Priest; that we might knowe, we cannot giue him these offices, and denie his manhood; nor grant him his manhood, and denie him these offices. So here this text, as in the name brother, it proueth hee is of our nature: so these wordes, *I will declare thy name, & I wil sing of thee*, they shew that our Sauior Christ is our Prophet, to reueale the will of his Father to vs.

Now where it is said here, *He that sanctifieth, & they that are sanctified, are all of one:* we haue to consider, that euen in the manhood of our Sauiour Christ, is vertue and grace, in which he dooth sanctifie vs. For not onlie as he is God, he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holie: not taking his nature such from the virgine Marie, but making it such by powring into it the fulnesse of his spirite. And this our Sauiour Christ himselfe witnesseth: for speaking of his sending into the world, how hee was sent of his Father to call his lost people vnto saluation, hee saith in like sort, hee also sendeth his Apostles, & streight addeth, *for them I sanctifie my selfe.*

The holines which the Apostles had in their calling, they had it from Iesus Christ, made man, & walking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousnes that can be in vs, we haue it neither out of the East, nor West, but from the bodie of Iesus Christ,

Chriſt, neither is there in the world anie other ſanctification: ſo that all we that be here this day, and all people els of the world, except we knowe perfect manhood, and our nature to be reallie vnited to the perſon of the Sonne of God, who hath ſanctified himſelfe for vs, there is no ſanctification for vs vnder heauen. Euen as our hands and armes, and other members, are not nouriſhed but onelie by the meate receiued of the head; ſo our ſpiritual meate of righteouſnes and life, is not giuen vs, but from our head Ieſus Chriſt. And as the veynes are meanes by which nouriſhment is cõueyed to euerie part; ſo faith is the meanes by which wee receiue from Chriſt, all that is healthfull vnto vs. And as by ioynts and ſinnewes, our members are reallie knit, & made a bodie vnto the head; ſo reallie, truelie, and in deede, by one ſpirite we be knit vnto Chriſt, as perfectlie & ſubſtantiallie made one with him, as our members are one with our head.

If thou vnderſtand not this, or ſaiſt with Nicodemus, how can this be done? I ſay vnto thee again, pray that thou maiſt be taught of God, and that his ſpirite maye reueale it vnto thee: for if the tongue of Paule were dumbe, not able to ſpeake what he ſawe in viſion, how much leſſe is man able to ſpeake the truth of greater myſteries? and if our harts can not comprehend all the wiſedome of God in the winde that bloweth, how he raiſeth it vp, or maketh it fall againe, how can we vnderſtand this wiſedome of our vniting vnto Ieſus Chriſt? Onelie this can I ſay, God hath giuen vs faith, in which wee may beleeue it, and out of which ſuch ioy ſhineth in our mindes, as crucifieth the world vnto vs; how farre our reaſon is from ſeeing it, it skilleth not, it is ſufficient if we can beleeue it.

We beleeue in the Lord our God, yet wee knowe not what is his countenaunce; wee beleeue and apprehend by hope,

hope, his glorie: yet neither eye can ſee it, nor eare can heare it. We beleeue and ſee immortalitie, yet our heart can not comprehend the height, the breadth, the length, the depth. We beleeue the reſurrection of the dead, yet wee can not vnderſtand ſuch excellent wiſedome, how life is renewed in the diſperſed and ſcattered bones and aſhes. We beleeue our Sauiour Chriſt is man, and we haue ſeene him, and felt him; yet how he was man, borne of a virgin, all men in the world haue no wiſedome to declare. Euen ſo (dearelie beloued) we beleeue, that our Sauiour Chriſt and we be one, he of vs and we of him, he the head, we the bodie, reallie, ſubſtantiallie, trulie, ioyned together: not by ioynts and ſinewes, for that vniting I knowe well inough; but by his ſpirite, of which wee haue all receiued; and this vnitie I cannot conceiue nor vtter, till I knowe God euen as hee is, & his holie ſpirit which hath wrought this bleſsing. Thus we learne, that here the Apoſtle teacheth vs, & thus we vnderſtand what is here ſaid; *Hee that ſanctifieth, and they that are ſanctified, are all of one.*

And where it is ſaid here, he that doth ſanctifie, ſhewing the preſent time and the worke ſtill a dooing; it teacheth vs, that our ſanctification hath a daily increaſe; and when it is fullie accompliſhed, then God calleth, and our dayes are at an ende. And let vs note this well, for it behoueth vs much; if we be Chriſtians, we are ſtil ſanctified by the ſpirite of Chriſt, for ſo it was in him; he grew ſtil in grace before God and men, if thou bee graffed into his bodie, thou haſt his ſpirite, and it will haue his worke in thee. Thou ſhalt not be wearie of well dooing, nor ceaſe to reioyce in God thy Sauiour, but ſtill increaſe in ſpirituall grace, till thou come to the age of the fulneſſe of Chriſt. There can be no affection in thee, according to the fleſh, but if it bee great it will appeare in his worke; much more this, which

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is of the ſpirite of God. If thou be ſorrowfull, it will make thy face ſad; if ioy be within, it maketh the countenaunce merrie; if thou haue a flattering heart, all the members of thy bodie will ſtreight ſerue ſo vile a thing; if hatred bee within thee, thy bodie will ſhew it foorth in all manner of curſed dooing: and there is nothing that can poſſeſſe the minde, but it leadeth the members in obedience of it. How much more, if the Spirite of GOD haue repleniſhed thy minde, will all thy bodie ſhewe foorth godlie deſires? This the Apoſtle noteth, when he ſaith, *Hee that ſanctifieth.*

It followeth; *For this cauſe he is not aſhamed to call vs brethren.* Vpon good cauſe the Apoſtle ſaith, *He is not aſhamed*; for if hee humbled not himſelfe in great loue of vs, howe iuſtlie might he accompt it ſhame to be as we are? He that made heauen and earth, hee that is the immortall and glorious God, one with his Father, before whom all Angells do obey, and all Princes are earth and aſhes: ought wee not to ſay, ſeeing it pleaſeth him to acknowledge vs, that are but poore creatures, that he is not aſhamed of vs? It was great praiſe in Moſes, being ſo highly eſteemed of Pharaoh, that yet he would vouchſafe to viſite his poore brethren. It was ſingular loue in Ioſeph, when he was next vnto the King in honour and dignitie; yet not to bee aſhamed of his fathers houſe, who were heardmen and ſhepheards. But all is nothing, in compariſon of this, that Ieſus Chriſt is not aſhamed of vs: for what? the glorie of the vaine world made not a mortall man aſhamed of his duetie, to acknowledge his poore father and brethren, in whoſe perſons hee might ſuffer a little reproach: but how much greater was this doing, whereof we ſpeake. The ſhining brightnes of the glorie of God, made not the onelie begotten ſonne aſhamed, of his free grace, to acknowledge vs that were his enemies, in

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whoſe perſons hee ſhould ſuffer a moſt ſhamefull and ſlaunderous death. This is the caſe betweene Chriſt and vs, and this the Apoſtle meaneth, when he ſaith he is not aſhamed to call vs bretheren. And if his highneſſe abaſed it ſelfe to our lowe eſtate, and was not aſhamed: let vs (dearelie beloued) learne to be wiſe, and know what the Lord requireth of vs, for all the good which he hath done vnto vs; he ſaith in the Goſpell, *He that is aſhamed of mee*, and my words, *before men, I will be aſhamed of him before my Father which is in heauen.*

And is not, trow you, this a iuſt condemnation, if wee wretched men will be aſhamed of him, who being the God of glorie, was not aſhamed of vs? howe much is he greater than we? Abraham when he approached neere vnto him, hee felt himſelfe how hee was but duſt. When Iob came neere to ſee the tokens of him, hee abhorred himſelfe, and confeſſed how vncleane he was. When Dauid ſawe the glorie of his dwelling, he ſaid, he had rather abide but one day, and as a doore keeper in the houſe of him, than 10000. dayes to beare rule in Kings palaces. When Paule ſaw the glorie prepared for vs in his reſurrection, he ſaid, hee accompted all the world to be but doung, to the end he might winne him.

Gen. 28.
Iob. 39.
Pſal. 84.
Phil. 2.

If then, ſuch a Chriſt be not aſhamed to call vs brethren; a merueilous and vnſpeakable fooliſhneſſe is bound vp in our heartes, if wee bee aſhamed to call him brother againe.

He were a fooliſh poore man, that were aſhamed of the kinred which the King did challenge of him: He is more fooliſh, though he were a King himſelfe, that is aſhamed of the Sonne of GOD, when he offereth himſelfe vnto him. Yea, and he be neuer ſo prowde a man, that now deſpiſeth him, hee ſhall confeſſe his follie then, when all that ſee

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him shall say; Blessed is he that commeth in the name of the Lord.

Pride, or flatterie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to confesse him, or to dissemble that euer we knew him: but when al this corruption is taken from vs, and the graue and death shall take their owne; that we shall liue againe in immortalitie, and knowe the length of his dayes in our owne body; our former foolishnes will make vs so afraid, that wee will pray vnto the hilles to hide vs, and to the mountaines that they would couer vs; but vowes and wishes shal be but fooliſh thoughts.

Let vs therfore despise the shame which Christ hath despised before vs. If it be imputed vs for follie, that we feare the Lord, let vs beare his reproch. If our companie haue no liking, except we bring our sinnes with vs, to be content to heare the blaspheming of Gods name, religion euill spoken of, godlines mocked at, words to sow discord among brethren, ill reports of men absent, boasting and bragging of vaine persons, wanton and vnchast speaches, or other vaine & vnprofitable babblings, such as is most vsual among men; if without this our companie be not pleasant, seeing in this our Iesus is dishonored; let vs rather denie them, than be ashamed of him, & go rather out of Babylon the mother of whoredomes, than out of Ierusalem the Citie of God.

It followeth; *I will declare thy name vnto my brethren:* we are called the brethren of Christ, not in societie of flesh and bloud, for that the wicked haue with him as wel as we, who are yet no bretheren, but straungers euen from the wombe. But as they are naturall bretheren, which are borne of the same parents; so we are brethren with Christ, that are borne of GOD, thorough the same spirite, by which wee crie Abba, Father, the fruite whereof is in glori-

glorifying his name, euen as our Sauiour Christ saith; *He that dooth the will of my Father which is in heauen, hee is my*
Mat.12 48 *brother.*

And where it is further said, *In the middes of the Congregation I will praise thee.* First, heere wee must needes confesse, what ductie is among men, euen that they edifie one another: for as manie as are of Christ, are called in this Couenant, *I will declare thy name vnto my brethren, in the middes of the congregation, I will praise thee.* Hee that considereth the dayes of his life, and findeth his yeeres manie, and in them all can not remember, that he hath been carefull for his brethren, to tell them the feare of his Lord, or how in companies and meetings he hath spoken of his praise, hee can not knowe that hee hath anie portion or fellowship in this kinred. The graces of God are not such, that they can be locked vp in our hearts, or kept secret; but they wil burne with in like fire, and make vs speake with our tongues, that we may make manie brethren partakers of our ioy. The Pro-
Psal.116. phet saith, *I haue beleeued, therefore I haue spoken.* S. Paul tea-
Psal.19. cheth that it is so with vs, if we beleeue we will also speak.
2.co.14.13 And tell mee (I beseech you) what man excelleth in anie thing, and hath not a delight to speake of his cunning? doth not the shipman talke of the windes? the plowman of his oxen? will not the souldier bee reckoning vp his wounds? and the shepheard telling of his sheepe? if hee bee good in hounds, hawkes, horses, shooting, or anie such exercise, is not his name spoken of, according to his skill? Naye let it be in things worse than these, cards, dice, tables, dauncing, is not euerie mans talke according to the delight of his minde? and shall we thinke the knowledge of GOD hath lesse affection of our heart, or lesse obedience of our tung, than the most vaine and vnprofitable desires of worldlie minded men? or my bow and arrowes, haue they my tung

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tied vnto them, to talke of their delight, and ſhall not the myſterie of Chriſt, and God, wherein I apprehend the forgiuenes of my ſinnes and eternall life? hath my tongue no portion of ſuch comfort: or if it bee in my heart, will it not fill my mouth with praiſe? If I haue heard of it, will I not alſo declare it? I remember, the Prophet Ieremie, once made with himſelfe a ſolemne decree, that he would no more ſpeake in the name of the Lord: but the word of God ſaith, hee was in my heart as a burning fire ſhut vp in my bones, and I was wearie with forbearing, and I could not ſtay. So, when the Apoſtles were threatned exceedinglie, not to ſpeake a word of the Goſpell of Chriſt, they anſwered directlie, they could not chooſe; for the things which they had ſeene and heard, were ſuch, as they were conſtreined to ſpeake of them to other. So it is with vs, if wee bee the brethren of Chriſt, the couenant of our kindred, is, *I will declare thy name vnto my brethren, in the middes of the congregation I will praiſe thee:* let them knowe this, all, to whom it is ſpoken, and let them diſcerne betweene hypocrites and true Chriſtians. Some thinke it a praiſe to be cloſe men, ſecrete to themſelues, that by their wordes you ſhall neuer knowe them, of what religion they be: thoſe men, where they thinke they hide themſelues moſt, there they lay wideſt open their ſhame: and while they thinke to keepe it ſecret of what religion they are, this their diſſimulation proclaimeth it louder than the blaſt of a Trompet, that they bee of no religion at all: at all, I ſay, touching any religion of God; for if it were of him, it would ſhew foorth his praiſe, and what their heart beleeued, their mouth would confeſſe it. But theſe Laodiceans, that be neither hot nor colde, not what God they loue you cannot tell, the Lord hath appointed a day when he will ſpue them out of his mouth. Let vs learne a better profeſsion: *I will declare thy name vnto my bre-*

Eſa.48.6.

Ier.20.9.

Act.4.20.

thren: and let vs hold it with ioye and gladneſſe, that in the middes of the congregation we will ſing praiſes to him.

And note how expreſſie it is ſaid: *in the middes of the congregation:* as ſhewing that no feare of man ſhould keepe him backe from it: for before one, we wil peraduenture ſpeake: or, before two or three, we will be bold to rebuke ſweaters, or other vngodlie dooings; but if it bee before many, in ſolemne aſſemblies, and one impudent man aloude blaſpheme the name of GOD; where is he that in the middes of the congregation will praiſe the Lord? O how ſquemiſh wee bee here, and full of good manner, not to ſpeake openlie for feare of offence.

But O poore wretched men that we bee, who taught vs this modeſtie, to bee aſhamed of Chriſt before many? what is this els, but to keepe the honor of God for holes and corners, and ſolitarie places, and offer vp ſacrifice to the diuell in our dining chambers, and in the market places? We are not aſhamed, at open feaſts to fill our tables worſe than with ſpuing, that is, with open blaſphemie of the name of GOD, and with many vncleane words; but we are aſhamed of the ſweete incenſe, that makes all the houſe full of pleaſure, that is, brotherly to reprooue the lewd ſinner, that he may learne to feare before the Lord. A merueilous affection of mans corrupt minde, and I cannot tell how to tearme it; for it is tenne thouſand times worſe than any madneſſe.

We are aſhamed to exhort men to doo well; we are not aſhamed to prouoke them to ſinne. We are aſhamed to miniſter talke of faith and religion, we are not aſhamed of rotten and vncleane workes of wantonnes: we are aſhamed to ſpeake to the praiſe of GOD, wee are not aſhamed to blaſpheme his name: wee are aſhamed of Chriſt, wee are not aſhamed of the diuell. But ſuch ſinnes the Lord confound them. It is no reaſon in many words to confute them: for

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whereſoeuer they haue any louers, I am ſure without any mans wordes their owne hearts will confute them when they go to bed. Our Sauiour Chriſt is our ſchoolemaſter, and hath taught vs thus. In the middes of the congregation I will praiſe thee.

The Prophet Dauid was a good ſcholer in this doctrine, when he opened his mouth vnto GOD and vowed: *I will ſpeake of thy name before Kings, and will not be aſhamed.* Pray (dearelie beloued) that wee may bee partakers of the ſame grace. What can they ſay of vs? the worſt report they can giue vs, is, that we be godlie men: if they accompt this a reproach, let vs bee content to beare it, for when their iudgement is done, we ſhall reape the fruite of a better ſentence. Pſalm.145. 21. Pſalm.119. 46.

It followeth now in the 13. verſe. *And againe, I will put my truſt in him.* This Pſalme the Prophet made when hee was deliuered from the layings of waite of Saule, and from all his enemies: wherein, as he was a figure of Chriſt, ſo it is moſt properlie and truelie verified in Chriſt, that he ſayd of himſelfe. Beſides this, many ſentences in the Pſalme are plaine, agreeing onlie to Chriſt. Saint Paule in the 15 to the Romanes, alledgeth this as ſpoken of the mercie of God, in calling the Gentiles, by our Sauiour Chriſt, *I will confeſſe thee among the Gentiles, and ſing praiſes vnto thy name:* and in the 43. verſe of the ſame Pſalme the Prophet ſaith: *Thou haſt made me the head of the heathen, a people whom I haue not knowne ſhall ſerue me.* By which it appeareth how this Pſalm is aptlie applied to Chriſt: for theſe words were neuer accompliſhed in the Prophet Dauid. So it is alledged truelie, as ſpoken by our Sauiour Chriſt, *I will put my truſt in him.* Now, becauſe the Apoſtle alledgeth this, to prooue our Sauiour Chriſt to bee man like vnto vs, marke how the argumẽt followeth. Chriſt ſaith, I wil put my truſt in God: but it were a verie improper ſpeach, & ſuch as the ſcripture neuer

vseth, to say, God will trust in God: therefore there must be a nature in our Sauiour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we saw him subiect to perill, and how according to his trust, God his father deliuered him: and heere the Apostle alledgeth such scripture for proofe of the manhood of Christ, as also proueth that he is our king; for where he saith, *I will trust in him:* it noteth, that Christ was not weake in faith, but assuredlie trusted in the power of God his father, that he should ouercome the diuell: and where it is said, behold me and my children; he noteth the sure safetie of his children, that he will keepe them all from death and hell, and not one of them shall perish: and that the Apostle had this meaning, to proue also his kingdome by these places, his owne words after plainlie shewe; for of these places he concludeth, that Christ in this manhood, by death ouercame the diuell, and set his children free from the bondage of the feare of death. Beside this, the Apostle (we are sure) made best choyce of the scriptures to proue his purpose: and therefore with great wisedome writing vnto the Iewes, who knewe the law, he tooke such places, not as in most cleare words proue the humanitie of Christ, but such as prooued it necessarilie, and proue plainlie withall, that which they must needs learne, that Christ is our Prophet, our King, and Priest. And let vs here learne, for our instruction, when wee haue had experience of Gods benefites, as the Prophet had, let vs vowe as he did; we wil put our trust in him. When Dauid remembred how God had deliuered him from a Lion and a Beare, he was not afraid of the vncircumcised Philistine. When Saint Paule had reckoned so many calamities, out of which God had deliuered him, he boasted of a holy hope, and said: he was sure that euer God would deliuer him.

Sam. 1. lib. cap. 17.

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Our Sauiour Chriſt, when he would teach his diſciples that they ought not be too carefull for meate and drinke, he bad them remember, when of fiue loaues and two fiſhes, he multiplied ſo much, that he fed 5000. men, yet remained 12. baskets full. Likewiſe, how with ſeauen loaues and a fewe fiſhes, he fed at another time 4000 and ſeuen baskets full remained. By this experience, hee would haue them bolde, that God would feede them in all places; euen ſo it ought to be with vs. Haſt thou experience of any benefite of GOD, which thou haſt receiued in all thy life? Mat.16.9.

In this is the greateſt thankes thou canſt render vnto him againe, to truſt aſſuredlie that he will be good vnto thee ſtil. Hath God giuen thee ioy at any time in his Goſpell, that thy ſoule hath had comfort in the hope of eternall life? be glad of that in all tentations, and knowe that God is well pleaſed in thy faith, and this ſhall bee the fruite of the former benefite, if thou perſwade thy ſelfe that God will bee mercifull vnto thee, and giue thee the life that is euerlaſting. Thus we ſhall be like our Sauiour Chriſt, and Gods benefites ſhall bee thankfullie receiued of vs: he hath been good vnto vs, and we will truſt in him for euer.

Another teſtimonie yet followeth, to prooue the humanitie of our Sauiour Chriſt, and it is this: *behold me, and the children which thou haſt giuen me.* This is written in the eight of Eſay, in which Chapter the Prophet foretelleth the captiuitie of the Iſraelites, by the King of Aſhur, how it is determined of God, that the people for al their rebellions, ſhould ſurelie periſh; but yet ſo, that God for his Churches ſake, would bridle their rage, and ſaue ſome who might praiſe his name.

Theſe threatnings and promiſes both, while the people contemptuouſlie reiect: the Lord biddeth the Prophet ceaſſe, and binde vp theſe promiſes for another people, that

ſhould beleeue; and then the Prophet anſwering againe to God, in acknowledging all his trueth and goodneſſe, ſaith thus: *Behold, I and the children that God hath giuen me.* This is the ſenſe of the Scripture, according to that time. But in all deliuerances of the people of God, then the benefite came vpon them onelie in reſpect of Chriſt, and it was euer a figure of the great deliuerance through him, which at laſt ſhould bee openlie giuen, from death, and from the diuell. For this cauſe in all extreame perills of that people, when they would conceiue any hope, they would make mention of their Meſsias, and of the promiſes of God in him, which ſhould neuer bee fruſtrate: euen ſo in this place, when the Prophet would ſpeake certeinlie of ſaluation, in the middes of danger, he ſaid of all thoſe troubles, they ſhall happen in
Eſay. 8. 8. thy land, O Emanuel; at the mention of whoſe name, hee hath ſo ſure hope, that he defieth the world, and ſaith: gather together on heapes, O ye people, and ye ſhall be broken in pieces, gird your ſelues and you ſhall be broken in pieces; take counſell, and it ſhall be brought to nought; pronounce a decree, and it ſhall not ſtand, for GOD is with vs: and ſo continuing his prophecie all according to the ſimilitude of the happie daies of Chriſt, he ſaith preſentlie in his owne perſon, and figuratiuelie in the perſon of Chriſt: Though both the houſes of Iſrael ſtumble, and the inhabitants of Ieruſalem fall downe, yet behold I and the children that God hath giuen me, will endure the reproaches of men, and will beleeue thy promiſes: which words in Chriſt haue this meaning; that howſoeuer the wicked of the world do fall, and are ſnared and taken, yet Chriſt will keepe his, and not one of them ſhall periſh.

Now, here we muſt learne, as the Apoſtle teacheth: was the Prophet Eſay a man like vnto his children, that is, like vnto thoſe which obeied his word? then was our Sauiour

Chriſt

Chriſt perfect man, like vnto vs, whom he hath deliuered from ſinne and death: and if he haue ſaued vs, he hath ſaued thoſe whome GOD hath giuen him, fleſh of his fleſh, and bone of his bone; for this is his interceſsion vnto his father: Behold me and my children.

One other thing we muſt learne in this. There was an apoſtacie of all men, ſo that they which beleeued, were made as ſignes and wonders; yet howſoeuer the world was, the Prophet ſaith: *Behold me and my children.* Such ſhall be the daies of Chriſt, many ſhall fall away, religion and faith ſhall bee perſecuted, iniquitie ſhall abound: what then? our Sauiour Chriſt ſaith: Loe, I and my children, if the whole world fall away, wee would not regarde their multitude to followe them to doo euill, but wee would alone ſtand with the Lord our God.

Such a faith and conſtancie was in Ioſhua, when hee ſaid vnto all the people of Iſrael, if it ſeeme euill to you to ſerue the Lord, or if you will ſerue the Gods which your fathers ſerued beyond the riuer, or the Gods of the Amorites in whoſe land you dwell; yet I and my houſe will ſerue the Lord. Such a faith was in Elias when he conſtantlie followed GOD, although he thought there were not one man beſide in Iſrael, which had not worſhipped Baal. Such a faith was in Peter, when he ſawe all decline, euen the diſciples and kinſfolke of our Sauiour Chriſt, to fall from him and vtterlie forſake him; yet Peter vowed it vnto Chriſt, that he and the Apoſtles would not forſake him, ſhewing a good cauſe of all their conſtancie: *Thou haſt the wordes of eternall life, and whether ſhould we goe?*

Ioſ.24.15.

1.Reg.19.10.

Ioh.6.68.

Such a faith was in Paule, who cared neither for man nor angel in this reſpect, but groũded his faith vpon Ieſu Chriſt; and if an Angell would teach otherwiſe, let him (ſaith Saint Paule) be accurſed. Thus (dearely beloued) our faith muſt be

Gal.19.

ſealed in our owne hearts, hauing the witneſſe of the word of God, on which wee muſt ſo ſurelie reſt, that though wee ſawe the whole world to fall away, yet wee would ſtand alone and in the middes of skorners and preſumptuous ſinners, we would ſpeake as the Prophet ſpeaketh of our Sauiour Chriſt: behold I and my children which God hath giuen men; if other will needes by vnbeleeuing, ſeale vp the promiſes that they may neuer ſee them, and binde vp the teſtimonies that they may neuer heare them, let them fall and be ſnared, and be taken, yet I and my children will ſerue the Lord.

This boldnes is the witneſſe of a true faith: and this trial ſhall bee made of men, while the Goſpell is preached; for thus Chriſt commeth vnto his father when all the world forſaketh him; behold me and my children. Here I would faine know of any learned man, nay of any wiſe man, or rather of any reaſonable man, whoſe hart is prepared to heare the word of God, and to obey it: let him tell me, why doo they crie the Church, the Church? or why doo they thinke the Church is alwaies in a viſible gouernement? or why doo they carrie vs away to Rome, and tell vs, the Pope cannot erre, his faith is Catholique, beleeue as he beleeueth and thou ſhalt be ſafe? How can this prerogatiue of place and perſon, ſtand with this triall whereunto Chriſt calleth ſo many: behold me and my children? that is, to hold the aſſurance of their faith in their owne hart, when all the world ſhalbe againſt it. The Prophet would then haue ſaid, if ſuch priuiledged places had been: beholde Ieruſalem, I and my children will dwell in it: and our Sauiour Chriſt would haue ſaid; behold Rome the Citie which thou haſt choſen, I and my children will abide in it: but neither Ieruſalem, nor yet Rome haue any exception: the Prophet Eſay and our ſauiour Chriſt regardeth neither of them; but if Rome,

or

or if Ieruſalem, or if the Pope, or if the high Prieſt, teach an other faith than out of the word of God; behold I and my children, we wil beleeue the Lord, and beare record againſt Popes and Prelates, they be all liers. All places, and al people are brought in order; if they teach things that the word of God knoweth not, let them beleeue it themſelues; behold I and my children beleeue another. And is it not (trow you) ſtraunge, or haue not thoſe men loſt their vnderſtanding, who yet runne after the crie of the Church, the Church, and beleeue a man they knowe not, a place they neuer ſawe, a people they neuer heard, and a religion they knowe not what? But with ſuch froward perſons the Lord hath dealt frowardlie, and when they ranne headlong they know not whether, and inquired after a faith they knewe not what, God in his iuſtice did bring them to Rome, the ſinke in the world of all ſinne and iniquitie, and gaue them their ſchole-maſter to bee the Pope, a man made of all abhominations and whoredomes.

This is true (dearelie beloued) and the Angels are witneſſes with vs, this is true: but to this day, God hath not giuen ſome a heart to beleeue, wee owe them a duetie, and let vs perfourme it vnto them. Let vs pray that GOD may open their minds, and let vs ſpeake vnto them the word of God, that they may learne wiſedome, and at the laſt, in their happie conuerſion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

Wee muſt further marke in theſe words, that the Prophet ſaith: *behold the children which thou haſt giuen me:* In that it is ſaid, God hath giuen vs to his ſonne Chriſt, it teacheth vs to acknowledge his free gift and grace: and let none of vs thinke there was any wiſedome in our ſelues, why wee would choſe him; nor any conſtancie in vs, by which wee could cleaue vnto him: but God in his grace drewe vs, that Iohn 6.

we might come vnto him, and with his power he ſtrengthe-
1. Pet. 5. 10. ned vs, that we ſhould abide with him. This is it that our ſa-
uiour Chriſt ſaid vnto the Iewes: all that my father giueth
me, commeth vnto me: and ſhewing in another place, that
his children cannot periſh, he ſheweth this reaſon: becauſe
my father who hath giuen them to me, is greater than all:
and in the long praier which he maketh for all that doo be-
Ioh. 6. 37. leeue, in the 17. of Iohn, he repeateth this often times, that
GOD his father had giuen them vnto him: that wee, by ſo
many inſtructions, might bee taught humilitie, that in vs,
that is, in our fleſh, there dwelleth no goodneſſe; but that he
choſe vs, hee did it of his free grace and mercie, which hee
would ſhewe vnto vs. And as we knowe, that thus GOD
Ioh. 10. 29. hath once freely giuen vs to his ſonne Chriſt, to inherite
with him eternall life: ſo we knowe our election ſtandeth
ſure, becauſe it is according to his purpoſe, who hath loued
vs, and is not changed for euer. But the time is paſt. Now
let vs pray. &c.

The

[illegible]ecture, vpon the [illegible].17.& 18.verses.

[illegible]or as much then, as the children are partakers of flesh and bloud: he also himselfe likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the diuell.

15 *And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.*

16 *For he in no sort tooke on him the angels nature, but he tooke on him the seede of Abraham.*

17 *Wherefore in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.*

18 *For in that he suffered, and was tempted, he is able to succour [illegible]e tempted.*

NOw, after that the Apostle hath proued that our Sauiour Christ was perfect man, and died for our sinnes: he maketh in the 14. and 15. verses his conclusion in plaine wordes, shewing how he was man, and wherefore [illegible]e died.

Touching his humanitie, according to the words last alledged out of the Prophet: *Beholde me and my children:* so he con[illegible]f it: *If then other children be partakers of flesh and blo[illegible]e also is in like sort partaker of the same.*

This

This is therefore our faith, and thus we beleeue: as we are ſo is our Sauiour Chriſt, his nature like vnto ours, a reaſonable ſoule, and humane fleſh in him, as well as in vs: hee differeth in nothing except ſinne, but all is alike in him, and vs. Euen as other children, ſo he hath taken his part of fleſh and bloud: a cleare and manifeſt place for the humanitie of Chriſt, and ſuch a one, as hath confounded all the aduerſaries of it.

So it pleaſed the liuing God, hee that in his meruailous prouidence, hath mercie ouer all his workes: euen he, who ſometime in theſe earthly things to ſhew his power, maketh the flowers to ſpring, and fruites to growe, where they were neither ſowen nor planted: he (I ſay) in his great mercie, and good will to man, did bring it to paſſe, that our Sauiour Chriſt ſhould be made man, and by the worke of the holie Ghoſt, ſhould be conceiued and formed in the womb of the virgine Marie, euen as all other children, as the Apoſtle heere ſayth afterwarde; *Like vs in all things, onely except ſinne.*

Cap. 4. 15.

Heere (dearelie beloued) we muſt not onely reiect the fowle and rotten thoughts of ſuch heretiques, as haue denied the humanitie of our Sauiour Chriſt; but manie other vaine fancies of men, who grant indeed a naturall bodie to our Sauiour Chriſt, but they giue it ſuch qualities, as no bodie in the world hath euer had.

Some ſay, it may be euerie where; whom God wil teach better in his good time. Others ſay, it may bee made with fiue wordes, ſpoken with one breath, *Hoc eſt enim corpus meum*, For this is my bodie; a fooliſh people, and of no vnderſtanding. And yet they are more vaine than this, they thinke it way be made of a peece of bread, without forme or figure, and into bread they thinke it may returne againe, if the wicked do eate it, or, if it begin to digeſt in the good

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mans ſtomacke. Is this to make him like vnto vs, ſinne onlie excepted? Nay (dearelie beloued) it is to bee drunken, or els to be mad in dallying with the bodie of Chriſt, wee can not tell how? But they alledge Scripture for this, and ſay: Chriſt hath ſhewed ſuch miracles in his naturall bodie; as he walked on the Sea; he came in, when the doores were ſhut; hee became inuiſible to the men that would haue throwne him downe the hill. Therefore, notwithſtanding his likenes with vs, yet he may be in euerie Church in the pixe ouer the Altar.

Indeede, if wee ſawe him in their pixe, as wee ſawe him walke vpon the Sea, there were ſome reaſon in their fooliſh and vaine talke: but of things done bodilie by Chriſt, in viſible and plaine fourme, to imagine another thing quite contrarie to our eyes and eares, what force is in ſuch an argument, or what reaſon is in ſuch wordes? Beſides this, in all theſe things, Chriſt did nothing, but he hath made man doo the like, that euen in this alſo he might ſhewe his likeneſſe with vs. Chriſt walked vpon the ſea, ſo did Peter: he was conueied away ſodeinlie out of his place, ſo was Elias: he entred when the doores were ſhut, ſo did all the Apoſtles, (if maſter Harding ſay true) and came into the Chappell, to helpe Baſill to Maſſe. If all this may prooue tranſubſtantiation, then Peter & Elias, and all the Apoſtles might be tranſubſtantiate with him. But the follie of this confuteth it ſelf, and let vs leaue it.

Now it followeth in the Apoſtle, wherefore this man Ieſus Chriſt dyed, and he ſaith: *That by death he might abolish him who had the power of death, that is, the diuell. And that he might deliuer all them, which for feare of death, were all their life long subiect to bondage.* Two ſpeciall vertues of the death of Chriſt are here ſet out: one, that he might vanquiſh the diuel: another, that he might ſet his people at libertie; which both

both thinges, how they were wrought in Christ, in the words themselues wee shall more plainlie see. Of the vanquishing of the diuell, he saith thus: *that by death he might abolish him who had the power of death.* The diuell hath the power of death, that is, he is the author of it: by his malicious nature he brought it into the world; for God made it not, nor hath any delight in it, neither is it good in his eyes, nor was euer mentioned among the workes of his hands, but from the diuell, and of the diuell, and in the diuell, it began, and is, and abydeth: and therfore in the Apocalips his name is giuen him, Abaddon, that is, the destroyer: and as death is of him, so for this cause also he is said to haue the power of it, because through his manifold tentations, he maketh men sinne, by which death reigneth: for so Saint Paule saith of Adam, being seduced by the diuell: *by one man sinne entred into the world, and death by sinne, and so death went ouer al men, because al haue sinned.* Rom. 5. 12. This is it then that is said, Christ vanquished him that had the power of death, that is, he abolished sinne, and the condemnation of sinne, which was the kingdome of the diuell, and thereby triumphed ouer him. So Saint Iohn saith: for this cause the sonne of God appeared, that he might lose the workes of the diuell, that is, sinne and death, which are both of the diuell: for sinne God condemneth, and of death he hath said, *I will be thy destruction:* 1. Ioh. 3. 8. protesting he is author of neither of both. And how hath our Sauiour Christ done this? euen by death: a meruelous wisedome, & an vnspeakable mysterie, such as could neuer haue been found or done, but by God alone: for what els is death, but the power of the diuell, and the verie miserie of the world.

To make this the vanquishing of the diuell, and the meanes to bring all happinesse vnto man, what was it els but his excellent vertue, who as Saint Paule saith, calleth

things

things that are not, as though they were, and can raise vp light out of darkneſſe: and ſure if all men ſhould haue laide their heads together, to wiſh a plague to haue fallen vppon the diuell, they could not all haue deuiſed ſuch another, that his glorie, ſhould be his ſhame; his power, ſhould bee his ouerthrowe; his kingdome, his vndoing? What could the Prophet Dauid in all his zeale of GOD, wiſh more againſt reprobate men, traiterous to Chriſt, and to his Goſpell, than thus to wiſh: Let their deintie tables be ſnares to take them, and let their proſperitie bee their ruine? Euen thus Chriſt hath vanquiſhed the diuell: and yet it is true, that he goeth about like a roring Lion, ſeeking whom he may deuoure: 1. Pet. 5. 8. and it is true that Iohn ſaith, that he hath great wrath, and maketh cruell warre againſt the Church of Chriſt: but it is as true, his ſtrength is all weakened, and his power is broken that it cannot hurt vs; for Chriſt hath now ouercome him. And as Saint Iohn ſaith: the time is come, in which the Prince of the world is caſt out, and Chriſt hath ſpoyled all principalities and powers, and triumphed ouer them vpon his Croſſe. Apoc. 12. 17. Ioh. 12. 31. Col. 2. 15.

But how is it then, thou wilt ſay, that his aſſaults are ſo fearefullie deſcribed, that hee is ſaid to bee Prince of this world, ruler of this darkneſſe, full of power and authoritie, ouer fleſh and bloud? Becauſe we ſhould knowe, no fleſh is able to withſtand him; neither was it according to the power of mortall man, that he was vanquiſhed; but onlie Ieſus Chriſt of the tribe of Iudah, was the Lion to cruſh him in peeces. Eph. 6. 12.

Wilt thou knowe then, where, and to whom, the diuell is aboliſhed? before Chriſt our head, and to all the faithfull, that are members of his bodie.

Wilt thou knowe, where, and to whom, the diuell is in full power, and ouercommeth? before the naturall man, and

to

to al thoſe which in their owne ſtrength, ſeeke to reſiſt him: and therefore S. Paule, when he had deſcribed him in al his greatneſſe, hee biddeth ſtreight, caſt away the ſtrength of fleſh and bloud, and put on all the armour of God: for onlie by it, wee ſhould ſtand vpright in the day of euill. So the diuell is aboliſhed to all thoſe that haue the ſhield of faith, to quench his fierie darts, that is, to all thoſe which beleeue onlie in Chriſt to be partakers of his victorie. The diuell is in full force to thoſe that are Iuſticiaries, truſting in their own workes, or in the libertie of their owne will.

In that the diuell is ſaid, to haue the power of death, as in other places, where he is called the God of the world, the Prince of this darkneſſe, the Author of ſinne, we muſt note this. If we reſt in ſinne, liue in error and ignorance, followe the luſtes of the world, or walke in all the waies of death, then let me feare; for here is the kingdome of Sathan, and my perill is nigh, that I ſhould be holden in it. But if I be at couenant with my ſelfe, to haue no pleaſure, but vtterlie to hate theſe things: if I like not to go in the paths of death; if I loue not the world, nor the things of the world; if I haue my delight in the word of God, to vnderſtand the myſterie of Chriſt, and to bee lightned with it; if I hate ſinne, and all the entiſements of it: then may I hope, I walke in the likeneſſe of our Sauiour Chriſt, and all the power of Sathan is broken before me.

Where it is further ſaid, that Chriſt hath done this by his death, that by death he ouercame him that had the power of death: we ſee a cleare and manifeſt teſtimonie, what manner of death Chriſt ſuffered, euen that, ouer which the diuell had his power; the ſame death, which is the reward of ſinne, by bearing it, he ouercame it; and he conquered no more than he ſubmitted himſelfe vnto; for by death he ouercame death; if he ſuffered no more but a bodilie death,

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he ouercame alſo but a bodilie death; we ſhall al riſe againe, but in the condemnation of the ſinne of our ſoule: or if he haue ouercome death and the power of it, both in our bodie & ſoule; then Chriſt hath ſuffered the paines of it both bodie and ſoule, that we might riſe againe from the bands of death, and liue with him for euer. For this is true, by death he hath ouercome death, & he hath broken the force of it, no further, than he hath felt the ſting of it in himſelfe. Therefore, this let vs hold, & let vs ſo beleeue; Chriſt, bodie and ſoule, was made a Sacrifice for our ſinnes: ſo hee ſaide himſelfe; *My ſoule is exceeding ſorrowfull euen vnto death.* Mat.26.38. And at the entrie into it, Saint Marke ſaith; *He began to be aſtoniſhed at his griefe,* Mar.14.33 and was ouerwhelmed with his ſorrow. In which agonie Saint Luke ſaith, his ſweate was as drops of bloud falling from him: and God ſent an Angell from heauen to ſtrengthen him. Luk.22.44. And can we thinke all this came vnto our Sauiour Chriſt, for feare of the death of the bodie: his ſeruants that receiue of his fulneſſe, doo they ſo eaſelie deſpiſe this death, that either they wiſh for it to be with Chriſt, or they reioyce in the middes of it before the perſecuter: and did our Sauiour Chriſt himſelfe, in whom is the fulneſſe of the ſpirite, ſo feare and tremble at the remembrance of it? Did the Apoſtles ſing in priſon, & went away reioycing when they were whipt & ſcourged? did Paule glorie in ſo manie tribulations which he reckoneth vp? and did our Sauiour Chriſt in the like paine, crie with a fainting heart, *My God, my God, why haſt thou forſaken me?* No (dearelie beloued) it is not ſo: but that which hath made Chriſt to tremble, would haue crushed his Apoſtles in peeces; and that which made him to ſweate bloud ſo plentifullie, would haue made them ſinke into the bottome of hell; and that which made him crie, would haue held both men and Angells vnder euerlaſting woe and la-

Psal.22.14. mentation. If then our Sauiour Christ were, as the Prophet saith, like water powred out, and all his bones out of ioynt; if his heart were like waxe, molten in the middes of his bowels; if his strength were dried vp like a potsherd, and his tung cleaued vnto his iawes; if he were brought with his sorowes into the dust of death: see vpon the blasphemous speaches and cursed wordes, which say he suffered nothing but bodilie paine. I would those which are Papists among vs, and in their simplicitie are deceiued with the errour of many, I would (I say) they knewe the wickednes of this one point of their doctrine, that they say the soule of Christ suffered nothing but onelie for the bodies sakes, as our soules suffer when our bodies are weake, or are sick, or die: if God impute this their ignorance vnto them; how shall they bee saued from the death of sinne and condemnation? Do they not know what the scripture saith? he bare our sinnes in his
1.Pet.2.24. bodie, he submitted himselfe to the death of them, & by the wounds of his stripes we be healed. Did our sinnes deserue onlie a bodilie death? or did they not deserue the second death, which is the wrath of God, holding bodie and soule in an euerlasting fire? and how shall they escape it, if they knowe not this death in the bodie of Christ, by whose stripes they may see themselues healed? Let them pray, and let vs pray for them, that if it bee the will of God, they may soone be conuerted, and know the vnspeakable loue of our Sauiour Christ, who was accursed for our sakes, and suffered for vs, not onelie the torments of his bodie, but the anguish of his soule, & the wrath of his father, which wounded his flesh & spirit vnto death, & would haue holden him in that condemnation for euer, if he had been no stronger than we had deserued it. But because he was also the sonne of God, in whom the fulnes of the Godhead dwelt bodilie, the eternall spirit that was within him, did lose the chaines

of

of death and hell, and mightilie aroſe vp from the power of Satan, of which it was impoſsible that he ſhould be holden: and he hath left thoſe his enemies, the diuel, death, and hell, in ignominie and darkneſſe, and hath aboliſhed them for euer and euer, not to hurt vs any more, world without end. In this hope (dearelie beloued) is our delight and dwelling place, and they that know not theſe ſufferings of Chriſt, our ſoules ſhall haue no pleaſure in their counſels. And thus farre of the firſt benefite mentioned of the death of Chriſt, that he hath aboliſhed the diuell.

The ſecond benefite is, that we be ſet at libertie from the bondage of the feare of death: for ſo the Apoſtle ſaith: *And ſhould ſet them free, as many as with the feare of death, all their life long, were holden in bondage.* In theſe wordes, let vs now conſider what bondage wee were in, without Chriſt, and what libertie wee haue obtained through him: without Chriſt, all our life is a miſerable bondage, in feare and terror of eternall condemnation, to come vpon vs for our ſinne, in the day of death: through Chriſt, we ſee our ſinnes purged, the diuell vanquiſhed, death and condemnation aboliſhed, and our ſelues in the libertie of the children of God, to ſay: *Our father which art in heauen.* This is the difference of eſtate betweene the children of GOD, and the children of this world. And what miſerie (trow we) then do the wicked of the world liue in? there is indeede, no peace vnto the wicked, as the Lord hath ſaid, when in all their life is feare and terrour: when they carrie in their breaſts tormenting furies to hold them day and night, in feare of endles deſtruction. God hath done it, and no doubt they feele it, there is giuen vnto them a ſpirit of bondage, and of feare, in which they tremble at their owne eſtate: they are the children of the handmaide Agar, borne in the bondage of her wombe, and dwell in the deſart, and are in mount Sinay, where

Rom.8.15. 2.Tim.1.7. Gal.4.25. Heb.12.18

is the burning fire, and blacknes, and darknes, and tempeſt, and ſound of trumpet at which they tremble: for they are without Chriſt, and therefore muſt needes be in bondage, and in the feare of death all their life. But thou wilt ſay; the wicked proſper and reioyce in their dayes, they are bound in no ſuch bondage, nor feare no ſuch feare. Thou canſt not tell, nor thou knoweſt not the heart of a wicked man, howſoeuer hee boaſt in his ſubſtance, and hath peace in his riches: peraduenture there is a bitter remembrance of death within him. When Pharoah the proud tyrant, had hardened his heart, and boaſted exceedinglie againſt the people of Iſrael; yet he ſawe no ſooner the death of the firſt borne, but he feared and trembled, as the leaues in the wilderneſſe: and I remember, Salomon ſaith: there is indeed, a way that a man thinketh ſtreight and pleaſant, when the iſſues of it leade vnto death: but what pleaſure is that, and what delight? Salomon addeth, euen in that laughing the heart is ſorrowfull, and that mirth doth end in heauines: they doo indeede ſtrengthen themſelues, and ſtriue meruelouſlie to caſt out feare, ſometime with one paſtime, ſometime with another: but if they could caſt it out as out of a Cannon, yet would it euermore returne againe and vexeth their heart, that ſo flieth from it. Balaam would faine haue comforted himſelfe with riches and honor, which he loued ſo much; yet was he not without feare, but at the laſt it brake out and he ſpake: let my ſoule dye the death of the righteous, and let my latter end be like vnto theirs.

Exo. 12. 31.

Pro. 14. 13.

Nu 23. 31.

So I beleeue it is with all theſe men of reprobate minds, that ſtoare vp violence and robberie in their palaces, that fill their tables with drunkenneſſe, their bodies with vncleanneſſe, their mouthes with blaſphemie: they knowe it, I thinke, and euen as Ioſhua ſayd, with all their hearts, and with all their ſoules, they knowe it, that the righteous

Iosh. 23. 14

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mans life is better than theirs: they know that a groat well gotten, is better than a pound ſtolen: that ſobrietie is better than riotouſneſſe: that the chaſt bodie is more bleſſed, than the adulterous fleſh: that the mouth that praiſeth God, giueth a ſweeter ſound, than all their wicked talke: and if they doo knowe this, would they neuer ſo faine ſeare off their conſcience as with a glowing yron, yet ſometime it awaketh them as out of a ſleepe, and they ſee a fearefull ſight of death and bondage: ſo that, let vs not freat our ſelues becauſe of the wicked, nor be enuious at their proſperitie; for neither their houſe, nor land, nor hidden treaſure, can either take from their bodies their quarten agues, nor this care from their minde, that they ſhould not feare at the remembrance of their ſinne: and if there be anie that feareth leaſt, in whom the ſtrong man ſo poſſeſſeth all, that the things he hath ſeeme to bee in peace; yet for all that he is neuer the better, no more than the ſtalled Oxe is the better, becauſe he knoweth not that he is taken out to goe to the ſlaughter houſe; but a ſodaine death ſhall haue the greater feare: and therefore (dearelie beloued) ſeeing their condition, though we make the beſt of it, it is yet extreame euill: let not our lot be with theirs, but with the righteous, of whom the Apoſtle ſaith, that they are ſet free from the bondage of the feare of death. But you will ſay, where is this freedome, for the righteous man is yet a feard to dye? not euerie one; for Paule ſaid, I deſire to be diſſolued and be with Chriſt: and no doubt God hath ſo reuealed their hope to many Saints, that they deſpiſe the graue and death: howbeit, I graunt this is rare, and it is naturall to all, to bee loth to lay downe this earthlie tabernacle, notwithſtanding wee are free from this bondage to feare at it, as though we had no hope. And though we die in bodie, yet we are free from eternall death, and no feare of it ſhall ouercome vs: ſo this is our bleſsing,

Phil 1.23.

not that we ſhall not dye, but that we ſhall not be holden in death, and not that we ſhall not feare, but that we ſhall not be ouercome with feare: and he is a true Chriſtian man that neither refuſeth to dye, not yet fainteth for any feare of death; for why ſhould I repine to giue this bodie to death? I muſt needes dye, becauſe my bodie is full of ſinne, and I will willinglie dye, that I may be deliuered frō this bodie, Rom.7.24. ſubiect vnto ſinne: I muſt needes dye, becauſe I am full of corruption which muſt be changed; & I will willingly die, becauſe I would put on incorruption, that I might ſee God: I muſt needes dye, becauſe I beare the image of an earthlie man; and I will willinglie dye, that I may bee like the heauenlie Ieſus Chriſt: and I muſt needes dye, becauſe ſo is Gods ordinance; and I will willinglie dye, that I may ſhew mine obedience to his will: for theſe cauſes I ſubmit my ſelfe to the decree of God, who hath appoynted for all men Hebr.9 27. once to die, and I am either not at all afeard of it, or the feare 1.Cor.16. of it is not much; for I knowe the ſting of it is gone, the vi- 36. ctorie of it is loſt, the curſe of it is taken away, that which Gal.3.13. remaineth, is onlie profitable for vs; for it ſhall bring an end 1.Co.3.22. of al our labours, & giue vs vp into the hands of Ieſu Chriſt. Rom.14 7. Thus it is now accompliſhed that heere is ſpoken, that Chriſt hath ſet vs free from the bondage of the feare of death: which (dearlie beloued) if we will learne and know, aſſuredlie it will work great increaſe of grace, it wil change our mindes more than wee are ware of, and when wee are wiſe hearted to ſee indeed, no doubt we ſhall bee as bold as Paule, and ſay vnfeinedlie: wee deſire to bee diſſolued, and be with Chriſt.

It followeth now in the 16. verſe: *For he tooke not at all vpon him the Angels, but he tooke vpon him the ſeede of Abraham.* Theſe words are a further declaration of that he ſaid: he tooke part of fleſh and bloud, euen as our children. This

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he maketh plaine thus: he tooke not (I ſay) any nature of Angels, but he took the nature of Abraham, and was of his ſeede; naming Abraham, both in reſpect of the promiſes, which were firſt made perſonallie to him: and becauſe by his name, there was more weight to perſwade the Iewes that he was their Meſsias, and by example the doctrine is more plaine, and indeede it is verie plaine: as other children tooke fleſh, ſo did he, fleſh I ſay, not the nature of Angels, but the ſeede of Abraham. And if the Apoſtle conclude all this, of theſe words of the Prophet, *behold me and my children*, what may we conclude, and how boldlie of the words of Mathew: *Abraham begat Iſaak, Iſaak begat Iacob, Iacob begat Iudas*, and ſo foorth, till he came to the virgin Marie, of whom Chriſt was borne: how faithfullie may wee beleeue it, that he was borne a man as other children were? and how boldlie may wee deteſt all the madneſſe of Martion, Maniche, Neſtorius, Eutiches, Appelles, Apollinaris, Ennomius, Cerdo, Valentinus, *the Pope himſelfe*, and all their diſciples, who haue ſo many waies denied the true humanitie of Chriſt.

It followeth in the 17. verſe: *Wherefore in all things it became him to bee made like vnto his brethren, that he might bee a merciſull and faithfull high Prieſt in things concerning God, that he might make reconciliation for the ſinnes of the people.* In theſe wordes the Apoſtle ſheweth another neceſſarie cauſe, why our Sauiour Chriſt was man; that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene GOD and vs: and ſo concludeth this diſputation of his humanitie, applying it now vnto his Prieſthood, as before particularlie he had done to his kingdome, and prophecie.

Theſe wordes, *he ought in all things to be like vnto his brethren:* which are repeated againe ca.4.15. they are to marked

of vs, that we ſee how expreſlie ſtill the Apoſtle vrgeth, that Chriſt is a verie naturall man, altogether as wee bee, except ſinne: like nature, the ſame fleſh, like affections, the ſame ſoule, like properties of bodie, the ſame hunger, thirſt, and other deſires. And as he is now, ſo we ſhall be, our bodies glorified as his is; nor his no more infinite or in many places than ours ſhall bee: and thus it was neceſſarie it ſhould be, that he might bee a faithfull high prieſt, to reconcile vs, euen vs, bodie and ſoule, vnto God his father.

Phil. 3. 21.

It followeth in the 18. verſe: *for in that he ſuffered, when himſelfe was tempted, he is able to ſuccour thoſe that are alſo tempted.* Theſe words ſhewe the cauſe of the former ſaying, why our Sauiour being made man, was ſo much the more meete to be a faithfull mediatour vnto vs toward God: for being man, and himſelfe tempted, he felt our infirmities, and had the more compaſsion toward vs. Other things we haue to note in the 17. and 18. verſe, which the next time we will more ſpeake of. Now let vs pray, &c.

The

The twelfth Lecture more, vpon the two last verses, and vpon the first verse of the third Chapter.

17 *Wherefore, in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.*

CHAP. III.

1 *THerefore, holie brethren, partakers of the heauenlie vocation, consider the Apostle and high priest of our profession, Christ Iesus.*

THE Apostle, as I saide, shewed in these last verses, what profite is vnto vs, in that Christ became man; for so he was made a mercifull and faithfull high Priest. The meanes of this faithfulnes was, for that he hauing experience of our temptation, had the more compassion on vs, to deliuer vs.

Here wee are first taught, that Christ became a faithfull high Priest for vs, because he was man like vnto vs: so that, whosoeuer denieth our Sauiour Christ to haue a naturall bodie like vnto ours, he also denieth that he is either a mercifull, or faithfull mediatour for vs: for so it pleased God to instruct him according to his manhood, that by experience and feeling, he should learne to haue pitie on others: he calleth him mercifull, in respect of the affection of his minde, which

How dangerous a thing it is to denie that Christ hath a naturall bodie like vnto ours.

which was full of compaſsion toward vs: he is called faithfull, in reſpect of his conſtancie, who would neuer leaue vs, till he had brought vs into eternall life. In all this, we muſt learne how to doo good vnto our brother in affliction: and theſe two things in our Sauiour Chriſt, wee muſt carefullie keepe, if we wil be righteous after his ſimilitude. We muſt ioyne vnto all our doing, a loue and compaſsion to our brother in his want, and a conſtancie in well deſeruing, that our loue bee not wearied with paine and labour: for without loue, whatſoeuer I do, it is nothing: no, not though I gaue,
1. Co. 13. 4 as Saint Paule ſaith, all the goods I haue vnto the poore. And, I pray you, is not this the lawe of God: Loue thy brother as thy ſelfe: wherein all our duetie is taught vs betweene man and man? What then though I doo no murther, or ſteale not, or ſpeake not euill, though I helpe the ſafetie of my brothers life, though I maintaine his eſtate, though I bring him increaſe of goods, though I care for the puritie of his bodie, though I maintaine his good name; except I haue in all this an inward loue and affection to doo it to him, with ſuch a heart, as I would haue another do the like to me, and to bee grieued with all his hurt, as though I my ſelfe ſuſteined it; except (I ſay) ſome meaſure of this loue and compaſsion be in my doing, my doing hath none accompt in the ſight of God. Marke this (dearelie beloued) and teach it your children: and I would our fathers knewe it well, that boaſt ſo much of the good workes of the olde world. There is no good worke vnder the Sunne, but that which is done in loue, and compaſsion of minde: and were their workes ſuch whereof they brag? when they gaue the rich Altar cloathes, and Veſtiments, the coſtlie hangings for their Chancels, their Bells, their gilded Croſſes; when they carued curious Images, and clothed them with Goldſmiths work; when they builded Chappels and Chanteries; when they

they went farre on their knees,gaue rich gifts vnto ſhrines; in all theſe workes ſo much magnified, where was mercie? what loue, what compaſsion was there in them? they pitied not(I am ſure)the pouertie of lime and ſtones, to cloth them ſo gorgeouſlie; nor they pitied not the Prieſt in his furred gowne,to put vpon him a Coape of great price: and for all men in the world, let him ſpeake that euer was the better for it. Whoſe bodie was the warmer for the coſtlie clothing of the Church walls? whoſe houſe was the lighter for the Torches and Candles about the Altar? whoſe head aked the leſſe for the goodlie garland of an Image? or if there were in all this no profite to my brother,no loue,no compaſsion of the thing to which I gaue a gift, how could theſe be good workes,that had no goodneſſe in them? for I thinke,there is no man ſo vaine that will thinke he did theſe things vnto God; that were vnſpeakable blindnes,to think, that with the gifts of gold and ſiluer I could pleaſe God: he gaue no gold nor ſiluer for our raunſome, nor he will take none for recompence of our ſinnes.

The Prophet plainlie ſaith, all my goods can bring nothing vnto thee,O Lord: and how doth the Lord himſelfe reiect ſuch vaine thoughts of our hearts, when he ſaith: if I bee hungrie I will not tell thee: and ſuch other like ſpeaches in the fiftie Pſalme,commanding expreſlie,if wee will do good with meate,drinke,cloath,gold, ſiluer,&c.beſtow it vpon the needie brethren; for God taketh no ſuch gifts at our hands. And therefore (dearelie beloued) all theſe good workes of which you haue heard ſuch boaſting, before God they are as nothing,& there is no goodnes in them;for neither is there any mercie in ſuch doings,and without it,it is impoſsible to pleaſe God in thy doing. And thus we ſee their workes,euen their greateſt works,and of ſupererogation,when you haue weied thē well, they are found lighter than Pſal.16.2.

than ſtrawe. And their workes of dignitie next vnto theſe, they are of the ſame ſort, of no value, as light as vanitie it ſelfe. Such are their penie or groate dole, when the man is dead, that his executors vſe to giue for his ſoule. Was there euer follie like vnto this? No worke is good without loue and compaſsion of mine owne fleſh; yet then is the worke done for me, when my fleſh is without ſenſe, & when there is no compaſsion or feeling left within me? But God is iuſt, and for ſo fruitles a worke, he gaue a helpleſſe reward: they beſtowed a verie idle liberalitie, and God recompenced it with verie idle thankes, that for their benefite the fooliſh people ſhould ſay, Lord haue mercie on his ſoule; for whō
2.Cor.6.2. I thinke they praied not all the daies of his life, when the acceptable time was, and the day of health, as S. Paule ſaith, in which they might haue been heard. But God at the laſt hath viſited vs, and this vanitie is ſcattered away; I would the remembrance of it were gone with it.

Another propertie is heere attributed to Chriſt, that he was faithfull, that is, conſtant, and vnmoueable in his loue, till he had finiſhed our reconciliation: a leſſon vnto vs, that loue ſhould not faint within vs, nor we be wearie with the labour and trauell of it: for true it is, loue is not an idle affection, to ſay, I would he were well, or GOD helpe him; but loue is painfull to helpe in time of neede, and well willing, that no paine can wearie it. So S. Paule ſaith: eternall
Rom.2 7. life is giuen to them which looke for it, in continuance of
Gal.6.9. well dooing: and in another place, he biddeth not be wearie of well doing; for we ſhall reape the fruite of it, and not bee weare: a thing (dearlie beloued) confeſſed of all men, yea, the verie Gentiles knewe it, that all my well dooing is nothing worth, if at laſt I would leaue my brother in miſerie, and not helpe him ſtill: but it is a thing practiſed of verie fewe, when I haue once or twiſe trauailed in my brothers

cauſe,

cause, not to bee wearie, but to helpe him still: this corruption of the world, let vs take heed of it, and correct the frowardnesse of our owne nature. Tell me, I pray, if I sawe a man like to drowne in the middes of the Thamise, what if I came vnto him, and brought him nigh to the shoare, and then left him drowning by the bankeside, what good did I to him? sure no more than he that looked on, and let him alone in the midds; onlie I made him languish with a vaine hope, whereby his death was the bitterer. And tell me thou fainting wearie friend; if Christ should haue done so with thee, how great had been thy miserie? if he had endured for thee the paine of his birth, the trauell of his life, the affliction of his flesh, the reproaches of men, the temptations of the diuell, and then had left thee in bondage of death which thou couldest not escape, what hadst thou been the better? Let vs learne then to be faithfull as he was faithfull, and endure to the ende in well dooing. I speake this with griefe, to see the world, how euerie man is left in his righteous cause: faire words, and goodlie countenances are not hard to get, but a faithfull heart to deliuer the iust out of trouble, I haue seene it in Christ; I haue not els found it in one. Yet this I am sure of, he that is faithfull in this behalfe, he is like vnto Christ, and Christ liueth in him. And thus farre of the last verses of this 2. Chapter.

Now let vs come to the third. *Therefore holie brethren partakers of the heauenlie calling: consider the Apostle and high Priest of our profession Christ Iesus.* Now the Apostle leaueth to make any further description of the person of Christ, whereof wee haue heard, and beginneth a more particular declaration of his offices: and first, how he is our Prophet, to the 14. verse of the next Chapter. And let vs now learne to bee fruitfull hearers; and this exhortation, let it make vs wise, that carefullie and diligentlie wee may hearken, and

learne

learne the myſterie of the Lord Ieſu in which we be ſaued: that we may haue the teſtimonie in our ſelues, that wee bee the children of the New teſtament.

Therefore holie brethren &c. Let vs marke diligentlie euerie word in this excellent exhortation: for they are not onlie a wiſe perſwaſion to mooue vs to care and diligence in learning; but the exhortation is ſo gathered out of the former doctrine, that this one ſentence is a plaine expoſition of all the doctrine taught before from the 11. verſe, to the end of the Chapter. He ſaith firſt: *Therefore, or for this cauſe:* as if he would ſay: Seeing it is ſo with vs, ſeeing God hath receiued vs into this grace, ſeeing ſuch an excellent Prophet is giuen vnto vs, let vs heare him. So in the firſt word, he ſheweth, that this exhortation, is according to his former doctrine.

Then he calleth them, holie, alluding to that he ſpake in the 11. verſe: *He that ſanctifieth, and they that are ſanctified are one:* to teach vs, that wee bee holie, that wee are one with Chriſt, and that by his ſpirit ſanctifying vs, wee be receiued into his fellowſhip. He calleth them *brethren*, repeating that he taught in the 11. and 12. verſe, that Chriſt hath taken our nature, and wee are euen as his brethren, fellowheires with him in the kingdome of his father: and that this is the meaning of *brethren*, the words following declare: *partakers of the heauenlie calling:* Theſe words ſhew what brotherhood he ſpeaketh of: that is, a heauenlie brotherhood which we haue with Chriſt; for Chriſt the ſonne of God, who hath brought downe heauenlie gifts, hath imparted himſelfe vnto vs, and made vs fellowes with him in theſe heauenlie bleſsings: firſt reuealing his fathers will, then defending vs from our enemies: and at laſt preſenting vs faultleſſe before God, aboliſhing the diuell and the feare of death, of which heauenlie gifts he ſpake in the 12. 13. 14. 15. verſes. After,

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he addeth: *the Apostle and high Priest of our profession:* In these wordes he teacheth, what offices he had before attributed to Christ, in the texts alledged: first that he is our Prophet, calling him by the name of Apostle, that is, the messenger of God, to teach vs our profession, verse 12. then that he is our Priest, to present vs before GOD, as verse 13. And although, as I haue often told you, his kingdome is also manifestlie prooued by that is saide afore; yet by this place I gather, that the Apostle hath especiallie and of purpose, onelie taught this, that Iesus Christ, God and man, is onlie our Prophet and Priest, to declare and worke our saluation, exhorting vs now to learne carefullie so great a mysterie. Now let vs consider further this exhortation, to see what profitable things wee haue to learne in it: where wee are first called holie brethren, wee may see in these words, a good image of the Church of Christ: brethren (as is sayd) noteth our vnitie with Christ our head, by the participation of his spirit, so the Church is a people grafted into Christ, that is, made members of Christ, and sanctified with his spirit. This is our knowledge of the Church, which is true and catholique: it is not in any obseruation of time, of place, of person, but where this brotherhood is a people ioyned to the Lord Iesus, and sanctified by him, there is the Church: to talke of any places, it is great follie, Christ will not haue his Church to bee knowne by countrie or kinred, or respect of persons, but onelie by this, that they are grafted in him, & made a holie brotherhood. And here let vs learne what is true holinesse, euen to be made partakers of the holinesse that is in Christ: for he hath sanctified himselfe for vs, and is made vnto vs our sanctification of God, without whom we are flesh and bloud: the cogitations of our heart beeing to euill, and all our righteousnesse as a defiled cloath. For if the Angels that are greater than we in all power and

excellencie,

excellencie, cannot iustifie themselues in his sight: what can
Iob.4.19. we doo, as Eliphas saith, that dwell in houses of clay, whose foundation is in the dust, and who shall be destroyed before the moth. The Lord hath no neede of our workes, nor they shall euer come in accompt before him: for if one man could do al that al flesh hath euer done, yet stil he might say, he were vnprofitable. The great iustice, fortitude, temperance, liberalitie, and all other vertues, which so abounded in some of the Gentiles, what haue they to glorie in them? nothing at all before GOD; except they say, as Paule witnesseth of them, when wee thought our selues wise, wee were verie fooles. And why was all their dooing nothing worth? because they sought their righteousnesse in themselues, and were not of the brotherhood of Christ, to seeke all their holinesse in his person. Euen thus (dearelie beloued) and none otherwise, it is with all Iusticiaries in the world, whether they bee Gentiles, or whether they bee Papists, in their righteousnesse they are defiled, and in their wisedome they are made foolish: if they seeke their holinesse in themselues, or iustifie the work which their hands haue brought foorth. And let no man, be he neuer so holie, if he were as good as Paule, exempt himselfe; for Paule himselfe confesseth this with vs, that whatsoeuer he could doo, he would accompt it but as dung, that he might haue the righteousnesse, not which was of himselfe, but that which was by
Phil.3.9. faith in Iesus Christ, that he might be of this brotherhood, and as he saith, that he might bee found in him. This is the true rule of holinesse, otherwise to talke of our grandfathers and fathers, what good workes they haue done; it is to shewe foorth our owne ignorance in the faith of Christ. For what haue our fathers done? but Socrates, Aristides, Scipio, Fabricius, and a thousand among the Gentiles, did as much? or, if they had done neuer so much, if they had giuen

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all their goods to the poore, and their bodie to the fire, what then? except they had been brethren with Ieſu Chriſt, one with him, and ſought for their righteouſneſſe by faith in him, they had no holineſſe in them. And I meruaile howe this beeing ſo plaine, ſo manie yet can be deceiued, to loue ſtill that idolatrous nation, which teacheth them to glorie in their owne workes: and let no man thinke we ſlaunder them, or that they giue not this glorie to their own works; for their owne words teſtifie againſt them: they haue named it diſtinctlie *Opus operatum*, a worke wrought of it ſelf without grace, without Chriſt, without faith, *opus operatum* the thing done, it is meritorious: Did euer Pagan attribute more to themſelues? then we may boldlie conclude againſt them, and our Sauiour Chriſt ſhall be our warrant, they are not of God, becauſe they ſeeke their owne glorie: and let vs giue glorie vnto God, to acknowledge all our holineſſe to be in this brotherhood, as we bee one with Chriſt, and Chriſt with vs, whome GOD hath giuen a ſanctification vnto vs.

In that we are ſaid, *to be partakers of the heauenlie calling*: we muſt conſider, what is the honour offered vnto vs, and that we be not dull of hearing, when ſuch a bleſſed ſound is brought into our eares: if we were called to vile things, we might ſtop our eares; but hauing a heauenly calling, they be, and let them be, excuſeleſſe, that deſpiſe it. It was a vſuall perſwaſion with Saint Paule, to put the Churches in minde of their calling they had of God, to ſtirre them vp the more willingly to follow it. *I beſeech you brethren* (ſaith he to the Epheſians) *walke worthie of your calling, in which you are called*. Eph. 4.1. And of himſelfe he teſtifieth to the Philippians, that his continuall trauell was, to be carried to the price of his high calling of God, which was in Chriſt Ieſu: Phil. 3.14. ſo let vs alſo be inflamed with the loue of our calling, to followe it,

leaſt it come vpon vs alſo, which was ſpoken in the Prophets; *Acts.*13.40.See you deſpiſers, and maruell,and vaniſh away: for I will worke a worke in your dayes,a work which you will not beleeue, though a man ſhuld tel it you. Wee haue not to deale, as our fathers had, with men that preach lies, and are learned to tell tales, and happie had they been, if they had reiected them: but the Sonne of God is come vnto vs, and hath called vs with a heauenlie calling, and yet againe his voyce hath ſhaken, not the earth onely, but alſo heauen: and how much thinke you were it better for vs, that we were againe in the darke dayes, and blackenes of our olde ſuperſtition, than thus openly to heare the Goſpell, and little or nothing to giue heed vnto it? But this is a caſe almoſt deſperate, and when we ſpeake, wee are almoſt without hope. We haue ſo manie yeres deſpiſed this heauenlie calling; and lewd men, lewd I may well call thē, though ſome be rich, and ſome be high, who take ſuch libertie, by reaſon of their riches, and titles, that they dare openlie blaſpheme the Goſpell, and contemne our church & congregations, and no man is to controll them: for this cauſe, for my part, I am nigh perſwaded, that God wil cut off this generation, whom he hath loued,and raiſe vp another, which yet he will bleſſe more, and they ſhall bring a diſcipline into his Church, which ſhall ſtop the mouthes of theſe mightie Giants, which thinke by their ſtrength to doo what they will. But I leaue this to the Lotd,who doth regard it.

Where Chriſt is ſaid heere, to bee the Apoſtle and high Prieſt of our profeſsion: we muſt learne this; that we that be Chriſtians, profeſſe no other teacher, nor no other Sauior,but this is all wee beleeue, & all we ſpeake, that Chriſt is both our wiſedome and our iuſtification; his word is ours, his doctrine is ours, his wiſedome is ours, we profeſſe not

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one iot, or one title, whereof he hath not been an Apoſtle vnto vs; & whoſoeuer he be, that teacheth vs other things, than what Chriſt hath taught vs alreadie, hee is not of our profeſsion, nor of our brotherhood: and more than this, we are ſure hee teacheth nothing, but vaine illuſions and imaginations of men: for all treaſures of wiſedome and true knowledge are hidde in Chriſt. And ſeeing it hath pleaſed him to be our Apoſtle, who is the Son of God, the brightneſſe of his glorie, the ingrauen forme of his ſubſtance, the heire of all things, the maker of heauen & earth, farre greater than Angels: how vnthankfull be we, if his doctrine be not our profeſsion; nay, how mad be we, if we wil change him either for anie other, or els for all other. Whatſoeuer glorious names they bring, of fathers, doctors, councels, & ſuch like boaſting words; we neither know them nor their names. If they bee miniſters of Chriſt vnto vs, their feete are beautifull, & their names are honorable. If they be their owne miniſters, we know them not, nor all their glorie: if they ſay they be doctors, we may well ſay againe, they are but Phariſies that wil be called Rabbi. We haue no doctor but one, and that is Chriſt; & he is the Apoſtle of our profeſsion.

Now, where the Apoſtle calleth Chriſt, the high Prieſt of our profeſsion, as we haue learned before, if hee bee our Apoſtle, we haue no other teacher: ſo we learne here, if he be the Prieſt of out profeſsion, no part nor parcel of the office of his Prieſthood, we may giue to another, but profeſſe it clearlie, that he is our Prieſt alone. And as the Prieſt is ordeyned to make ſacrifice for ſinne, and to be a mediator betweene God and man: ſo all this worke wee muſt leaue whollie vnto him, knowe no other, receiue no other, profeſſe no other, vpon whom we will lay this reconciliation, to purge our ſinnes, & to bring vs to God, but Chriſt alone:

for hee is the Prieſt of our profeſsion, hee hath waſhed vs from our ſinnes, he hath ioyned vs vnto God, let him haue all the praiſe of this ſaluation. Let vs call all the world into a reckoning, whoſoeuer they be, popes, prelates, abbates, monkes, friers, heremites, ankers, their indulgences, their pardons, their bleſsings, their orders, their garments, their vowes, accompt all their workes, praiers, faſtings, meditations, pouertie, nakedneſſe, and all the chaſtiſings of their bodies, if in all this laide on a heape, thou ſeekeſt to counterpoiſe but the leaſt iot of thy ſinne, thou makeſt thy ſelfe thy prieſt, and art an hypocrite, or an hypocrites diſciple, and haſt denied Chriſt to bee the Prieſt of thy profeſsion: for if he be thy Prieſt, he is thy Prieſt alone, purging all, and euerie one of thy ſinnes, and hath neither fellow nor helper in his worke, but as he hath ſaid, ſo he hath done, & hath troden alone the wine preſſe of the wrath of God. Beware therefore (dearly beloued) of ſuch doctors and of ſuch doctrine, which in the queſtion of forgiueneſſe of ſinnes, carrie away your ſenſes to anie man, or worke of mans hand: for it is but ſubtiltie to make you blinde, that Chriſt ſhould not be the Prieſt of your profeſsion. And as it is thus in the purging of our ſinnes, ſo in being Mediator betweene God and vs, to offer vp our workes, our praiers, and vs our ſelues faultleſſe before his Father, there is no other but he alone: for if all Angells would preſent our praiers, yet they could not; our thoughts are ſo euill, and our words ſo vncleane, that the Angels of God cannot make them righteous in his ſight. But if Chriſt giue vnto vs his ſpirite, to miniſter ſighs in our hearts; & in his owne righteouſnes in whoſe mouth was no deceipt, will ſanctifie our praiers, which are of polluted lippes, then we haue a free entrance vnto the throne of grace; for he hath ſanctified himſelfe for vs, and what ſoeuer wee aske in his name, wee ſhall obtaine: for thus

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neither our praiers are of vs, but they are of the ſpirit of God, neither are they preſented from vs, but from him who is our mediatour, and giueth them his owne righteouſneſſe to make them accepted: and thus in his holie and vnſearchable wiſedome, finding a meanes to ſanctifie with his holines all that is ours, euen vs our ſelues alſo he hath ſanctified in himſelfe, and giuen vs the righteouſneſſe of his humanitie, to bee righteouſneſſe vnto our fleſh, and ſo preſenteth vs vnblamable vnto his father. Thus Chriſt is the Prieſt of our profeſsion, and in all Chriſtianitie there is no other. It grieueth me here, to ſee the ſubtiltie of ſome, who with coloured words deceiue the hearts of many that are not euill. When they would pull this profeſsion out of our mouth, they ſpeake not in plaine wordes, to bid vs denie that Chriſt is our Prieſt, for then wee would hate them: therefore to keepe their credite, and yet to worke their miſchiefe, they ſtammer in their tongues, that the ſimple ſhould not perceiue them, and they ſay, a mediatour, which is one part of his Prieſthood, is of two ſorts, one is of redemption, and ſo is Chriſt alone: another of interceſsion, and ſo are all the Saints and Angels. Thus they ſtop the mouthes of ignorant men, and then with a harlots forhead, boaſt in their lyes. But when you meete theſe Rabbines, and Apoſtles of their owne profeſsion, aske of them what they meane by a mediatour of interceſsion: they may aſwell ſay, an interceſſour of mediation, for both are one: and it is as the Logicians call it, a meere nugation. For where there is one mediatour betweene God and man, the man Ieſus Chriſt, it is his office to redeeme vs from ſinne, and to make interceſſion to God for vs: and they robbe him of this laſt part of his honour, who make you beleeue, it is a ſeuerall thing belonging to another; as by example we may make this more plaine. It is the office of a King to rule ouer bodie & goods,

in which cauſe God commaundeth our obedience: now a froward perſon, that would denie to pay his tribute, ſhall ſay, a King is of two ſorts, one ouer the bodie, another ouer goods: my bodie I graunt to any lawfull ſeruice, as due to our King; but our King is not only the King of our goods, and I will beſtowe mine otherwiſe. Doo you not ſee what follie is in this? becauſe GOD hath ſubmitted to Kings, two things, bodie and goods, therefore, to ſay, there be two ſorts of Kings: Euen ſo, GOD hath made a mediatour, both to redeeme vs, and to preſent vs vnto God: and they blind your eyes, and tell you, there be two ſorts of mediatours. Surelie, euen with as good reaſon they might ſay; becauſe a man hath bodie and ſoule, there bee two ſorts of men, one of a bodie, another of a ſoule: but to let ſuch deceiuers goe, let vs confeſſe a better faith, and acknowledge that Chriſt is the one, and whole prieſt, of our profeſsion.

Our profeſſion. And heere let vs not forget this, that our religion, our faith, our hope, is called our profeſsion: ſo he calleth it againe in the fourth Chapter, verſe 14. and againe in the 10. Chapter, the confeſsion of our hope: whereby wee learne, except we profeſſe it, it is no religion, no hope, no faith.

2.Co.4.13. The Prophet ſaith: *I haue beleeued, therefore I haue ſpoken:* and Saint Paule maketh this common to vs all: wee haue alſo beleeued, & therefore haue we ſpoken: and Saint Paul

Ro.10.10. ſaith to the Romaines, as in heart wee beleeue vnto righteouſneſſe, ſo in mouth we confeſſe vnto ſaluation: and Saint

1.Ioh 4 15 Iohn ſaith, whoſoeuer ſhall openlie profeſſe that Ieſus is the ſonne of God, God dwelleth in him and he in God. And whoſoeuer he bee, that for any feare of man, or for anie cauſe, maketh it not knowne, that thus he beleeueth, or will not profeſſe his faith, the ſcripture teſtifieth againſt the thoughts of his heart, and ſaith plainlie: he loueth the glorie of man more than the glorie of God. Let vs not be guil-

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tie of ſo great ſinne: for this cauſe the calling of the Gentiles was ſo greatlie magnified, becauſe the name of GOD ſhould be great from one end of the earth to the other: how do we hold our peace, if we be called in this couenant; and not onlie ſo, but what creature is there, which in his dumbe nature, ſheweth not out the praiſe of his Creatour? The heauens declare the glorie of God, and the firmament ſheweth his handie worke: how ſhould then man, of whom God hath been eſpeciallie mindfull, tye his tongue, ſo excellent a member of his bodie, and not with it ſpeake foorth the praiſe of GOD, and make the world his witneſſe what faith he hath in Chriſt? but of this I ſpake before in the eleuenth lecture, and vpon the twelfth verſe. Now let vs pray &c.

The thirteenth Lecture, vpon the 2.3.4.5.& 6.verſes, to theſe words: *Whoſe houſe &c.*

2 *Who was faithfull to him that hath appoynted him, euen as Moſes was in all his houſe.*

3 *For this man is counted worthie of more glorie than Moſes, in as much as he which hath builded the houſe, hath more honour than the houſe.*

4 *For euery houſe is builded of ſome man, and he that hath built all things, is God.*

5 *Now Moſes verilie was faithfull in all his houſe, as a ſeruant, for a witneſſe of the thinges which ſhould bee ſpoken after.*

6 *But Chriſt is as the Sonne, ouer his owne houſe, &c.*

I Told you, the Apoſtle in this Chapter, beginneth a ſpeciall diſcourſe of the prophecie of Chriſt: firſt (as you haue heard) making an earneſt exhortation, for vs to hearkē vnto him.

Now, hee goeth forwarde, and teacheth what manner of Prophet Chriſt is, and how wee ought to accompt him. Firſt, that he was ordeined of God: next, that he was faithfull in his calling, for he ſaith: *He was faithfull to him that appoynted him:* for in that the Sonne of GOD was as wee haue heard, thus made man, this was Gods appoyntment, to make him our Prophet: and in that he was appoynted of GOD, hee is ſet foorth with his warrant, that he did not glorifie himſelfe to bee our Prophet, but his

his Father gaue him this honour; by his glorious voyce ſounding out of the clowde; *This is my beloued Sonne in whō I am well pleaſed, heare him:* and let vs take heede, not to refuſe or deſpiſe him, that is thus ſent of God, and ſpeaketh from heauen, leaſt we ſhuld be found to ſtriue againſt God. And here, that it is ſaid; *God appointed him:* we ſee the roote and fountaine of this loue, that Chriſt ſhould come a Sauiour among vs. It was not onelie in the perſon of the ſonne, who gaue his life for his ſheepe: but it was alſo in the perſon of the Father, who ſo loued the world, that he gaue his onelie begotten Sonne, that euerie one which beleeueth, ſhuld not periſh, but haue euerlaſting life. So that we know as the work & inſtrument of our ſaluation is in Ieſu Chriſt, God and man, who was crucified for our ſinnes; ſo the firſt cauſe is in God the Father, who according to his own purpoſe and will, hath predeſtinated vs in Chriſt, before the foundations of the world were laid, that we ſhould be veſſels of honor, to ſet foorth the praiſe of his glorie, who had mercie vpon vs.

Chriſt ordeined of God to be our Prophet.

And as we muſt giue vnto our Sauiour Chriſt, the glorie of our redemption, in the ſacrifice of his bodie, or els we denie him to be the Sonne of God; ſo wee muſt giue vnto the father the praiſe of his mercie, that hath freelie loued vs, and predeſtinated vs eternallie vnto life, or elſe wee denie that he is the Father of our Lord Ieſu Chriſt: for as this is our profeſsion, that Chriſt hath done the deede; ſo this is our profeſsion, that God the father hath appointed him vnto it. And as the Apoſtle ſpeaketh here, that God appointed him to be our Prophet; ſo our Sauior Chriſt euer acknowledgeth, that he was ſent of his Father.

The ſecond thing here witneſſed of Chriſt, & in which we are aſſured he is our onelie Prophet, and are prouoked to hearken vnto him, is; *That hee was faithfull in all the houſe*

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of God: This faithfulnes is trueth and integritie in diſcharge of this office committed to him, wherein he ſet all his care and induſtrie, that he might bee found faultleſſe, that like as he was ſent of God to bee a Prophet to reueale his will: ſo he did faithfullie performe it, teaching onelie doctrine and ordinances of his father; as in many places Chriſt teſtifieth this faith in his dooing: *My doctrine,* ſaith he, *is not mine, but his that ſent me.* Againe, *I doo nothing of my ſelfe, but as my father hath taught me, ſo I ſpeake.* And againe, *The words that thou haſt giuen me, I haue giuen them.* How diligently then ought we to heare ſuch a Prophet, as hath ſo faithfullie ſpoken: And here we haue all a verie good leſſon taught vs, in the perſon of Chriſt, to what calling ſo euer we be called of God, in the ſame let vs be faithfull: if we be preachers, faithfull preachers; if we be Princes, faithfull Princes; if we be Iudges, faithfull Iudges; if wee bee treaſurers, faithfull treaſurers; if we bee merchants, faithfull merchants; whatſoeuer we be, faithfulnes muſt be our praiſe; for as S. Paule requireth of all; *he that hath an office, let him be diligent in his office:* ſo he giueth this as the praiſe of all diligence. It is required of euerie diſpenſer that he be found faithfull; and euerie vnfaithfull ſeruant ſhall be condemned in his worke, in the day that his accompt is called for; for he that hath been vnfaithfull in things of this life, which are fraile and fewe; how can he thinke there ſhall euer be committed vnto him eternall things, and infinite in number. And we muſt here alſo marke, that it is ſayd of Chriſt, he was faithfull to him that called him, that is, to God; for vnto God we muſt make our accompt of euerie worke. It is true that Kings make their vnder officers, but the offices are all of GOD: Kinges ſerue to appoynt the perſons, in this miniſterie of man; but God alone appoynteth them their worke, which is the miniſterie of his iuſtice, and the ſafetie of his people,

Ioh.7.16. Ioh.8.28. Ioh.17.8. Rom.13. 1.Cor.4.2.

An accompt of our offices is to bee made to God. 1.Pet.

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of which he alſo will aske an accompt, and before him we doo all that wee doo. When Ioſaphat King of Iudah appointed his Iudges and officers, he giueth them this charge: *Remember that now you execute not the iudgments of man but of the Lord:* therefore in euerie office, thou beareſt the image of God, and nothing muſt make thee breake the righteouſneſſe of it; not thy profite, not thy pleaſure, not thy kinſman, not thy friend, not thy father, not thy king; for if thou doo, thou haſt ſinned, and thy ſinne will finde thee out in the day, in which ſhall be ſaid; come giue accompt of thy ſtewardſhip. The Prince may ſet thee in the ſeate of Iuſtice, but the Prince muſt not make thee peruert Iuſtice: he may giue thee an office, but he cannot giue thee thy *Quietus eſt*, for the vnfaithfulneſſe of thine office: if magiſtrates and officers knewe this, they would not ſo ambitiouſlie ſue, as they do, and when they had obteined they would be more faithfull than they are: but this is a deſperate diſeaſe, and for me let it grow till it be rottennes in their bones. I ſpeake not in hope of any amendment, but I beare witneſſe of their ſinne againſt the day of vengeance. Further I ſay nothing, they haue made their gaine their God, and with the idoll to which they are ioyned, let them alone. In this matter of faithfulneſſe which we haue in hand, let vs learne this; that as it is neceſſarie in all, ſo it is eſpeciallie neceſſarie in the miniſter: and to the end that wee may all learne what is the faithfulneſſe of a miniſter, let vs ſee what was in Chriſt, whoſe faith is the example for all to followe. 2. Cro. 19. 6

It followeth: *he was faithfull as Moſes in all his houſe:* What was the faithfulnes commended in Moſes? that he did in euerie poynt, according to that which God had commaunded, and pretermitteth nothing of all that the Lord had ſayd. This was then the faithfulnes of Chriſt, to doo nothing but at the will of his father: and this Saint Iohn Exo. 39. 42. Num. 30. 1

The faithfulneſſe of a true miniſter.

Iohn witneſſeth expreſſly in manie places, that Chriſt did, and ſaid, all things, according to the word and will of his Father.

And thus Saint Paule, when hee would ſhewe the faith-
2.Co.2.17 fulneſſe of himſelfe and his fellowes, hee maketh no merchandiſe of the word of God, nor mingleth it as vinteners doo their wine, but ſpeaketh as from God himſelfe. And in
2.Cor.4.2. another place, he ſaith, he doth not mingle deceipt with the word of God. Now, the word it ſelfe is called by Saint Peter, the milke that is without all deceipt; ſhewing, whatſoeuer is els of man, it is falſhood, and no ſweete nouriſhment of life in it: therefore he that is faithfull, ſpeaketh onely the words of Chriſt, as Saint Paule ſaith, in cleare and manifeſt declaration of truth. And expreſlie in plaine wordes this is taught vs by Paule, in the firſt Epiſtle to the Theſſalonians, ſaying, our exhortation was not by craftineſſe, nor by deceipt, nor by vncleanneſſe: but as God allowed of vs to cõmit his Goſpell vnto vs, ſo wee ſpeake, not as ſtudying to pleaſe men, but to pleaſe God, who trieth our hearts: neyther euer did we flatter you (as you know) nor ſought ſubtile meanes to winne ought vnto our ſelues, (as God is our witneſſe.)

Heere is the image of this faithfull Miniſter, like vnto Chriſt, one that preacheth nothing but the word of God, nor for anie cauſe, but Gods glorie. How manie miniſters know this, the Lord alone can tell; but how few follow it, all wee this day are witneſſes.

And I may almoſt ſay heere, as I ſaid before of officers; I ſpeak not for anie hope I ſee of amends: for I aſſure you it is almoſt with vs in the Miniſterie, as it was in Eſayes time with the people of Iſrael; *The whole head is ſicke, & the*
Eſa.1.6 *whole heart is heauie, from the ſole of the foote to the crowne of the head, there is nothing whole therein, but wounds and ſwellings,*

and

and sores full of corruption: from the Priests of the highest chaires, to the beggerlie Curats of the countrie, a generall neglect is of this faithfull teaching of Gods people.

The other and greateſt part of vnfaithfulneſſe, is, when we corrupt and defile the word of God committed vnto vs, to mingle it with our owne deuiſes, and bring it into ſmall accompt, that we might magnifie our owne traditions: this vnfaithfulneſſe we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lord, receiue the worde ingraffed in you, which can ſaue your ſoules, and receiue the immortall ſeale which is the word of the liuing God by which you may bee regenerate, and wherein you haue the power of GOD to ſaluation, through a pure faith; and haue no truſt in man, for euerie man is a liar. This faithfulneſſe, by the grace of God, wee bring vnto you, and beſeech you to abide vpon the foundation of the Apoſtles and Prophets; but of this faith, what one iot or title is left vnto our aduerſaries? Zimri was as faithfull vnto Elahor, or Hazaell to Benhadad, as they haue been faithfull to the Lord Ieſu, in this behalfe: for what is it els but to bee guiltie of the death of Chriſt, to pollute as they haue done, his Teſtament, which was confirmed in his bloud? what is it but to bring him downe againe from heauen, or to raiſe him vp againe from the dead, to take away from vs the word of faith printed in our hearts, by the preaching of his Goſpel, and to ſend vs to Rome to inquire of our religion? Surelie (dearelie beloued) I tell you true, and yet not I but Paule, nor Paule but Chriſt, that he that ſendeth vs beyond the ſeas to learne our faith, when wee haue the word of God at home, he is an vnfaithful creature, adulterating the word of GOD, and as one that would pull Chriſt againe downe from heauen: and al the Decrees, and Decretalls, & Conſtitutions of the Church of Rome, which they

Ier.1.21.
1.Pet.1.23.
Rom.1.16.
Ephe.2.20.
1.Re.16.18
Deu.30.12.
Rom.10.6.

they haue ioyned to Gods worde, and tell you, you muſt needes beleeue them, they are the verie fornications of the whore of Babilon, and haue nothing but filthineſſe in them: and if any doubt of it, let him conſider what hath been ſaid. This was the faithfulneſſe of our Sauiour Chriſt, to ſpeake onlie the words which his father had commanded him to ſpeake. This was the faithfulneſſe of Chriſts Apoſtles, to preach onelie, what our Sauiour Chriſt had taught them. This is our faithfulnes, to beleeue according to the preaching of the Apoſtles, and to bee built vpon their foundation; not the Popes, who hath exalted himſelfe, and commeth with his diſpenſations againſt GOD the father, againſt his ſonne Chriſt, againſt his Apoſtles, and maketh lawes of his owne: what a periured and faithleſſe creature is he? And thus farre of the miniſters faithfulneſſe.

Now, more touching this compariſon here made betweene Chriſt and Moſes, there is no doubt but the Apoſtle vſeth it the more to ioyne the Hebrues vnto Chriſt: for how they accompted of Moſes he knewe well, and what ſoeuer was ſpoken of him, they did willinglie applie themſelues to marke it, and learne it, and his praiſe did win their affections to bee more equallie bent to learne Chriſt. Taking this occaſion, he beginneth his compariſon, making this as common both to Chriſt and Moſes; that either of them ruled in the houſe of GOD, and either of them was faithfull in his charge: but yet ſo, as Chriſt was much more honorable, and therefore to be of vs acknowledged our onlie Prophet. The place here alledged, that Moſes was faithfull, is written in the 12. of Numbers, where GOD giueth him this teſtimonie, and therefore maketh it a warrant, that God had choſen him aboue al other Prophets, to whom he would more clearelie and fullie reueale his will: and therefore, none in all the children of Iſrael, not Aaron, not Miriam,

riam, not any, to preſume againſt him. A notable place, and verie fit for the Apoſtles purpoſe; for directly it teacheth, that likewiſe Chriſt, who of all other was moſt faithfull, was alſo moſt glorified of his father, to be a Prophet aboue all Prophets: and where he ſaith, *that Moſes was faithfull in all his houſe:* that is, in all the people of Iſrael, which was his Church, called in the ſcripture many times the houſe of God, to ſhew in how nigh a bond God had taken thē: & that he addeth (all) it ſheweth, that to euerie one, Moſes was ordeined of God, a Prophet to reueale all the will of God, neither any part of it was concealed from him that he knewe it not, neither kept ſecret by him that he would not declare it, but faithful in al his houſe, whom in al things euerie one ſhould follow: and in this was an image of Chriſt to come, who in all the houſe of GOD, ſhould bee abſolutelie faithfull aboue all other that euer were before, or after. Here we haue two eſpeciall things to learne: Chriſt was faithfull in all his houſe; if in all his houſe, then is there no peece of the houſe of GOD which Chriſt hath not built vp vnto perfection: for if any little part or pareell of it, be left by Chriſt imperfect, then in it he was not faithfull, to finiſh the worke that GOD had giuen him. Our Sauiour Chriſt then if we will receiue him with all his praiſe, and giue him the glorie of all his worke, wee muſt confeſſe he hath built a perfect houſe, and made full all the holineſſe of his Saints, that they might bee waſhed from all vncleanneſſe, and at the laſt be preſented by him, vnto his father, a glorious Church, not hauing ſpot, or wrinckle, or anie like; for he is faithfull in the houſe of GOD: our faith, our hope, our loue, our wiſedome, our worſhipping of GOD, our order, our gouernement, Chriſt hath taught vs all, and hee is vnto vs all, and him alone wee muſt ſet to leade vs in all our waies: if wee ſhould attribute vnto him the greate and

Chriſt is perfect in his worke of the Church, and wee cannot adde any thing to better it. Ephe. 5. 17.

higheſt

higheſt myſteries, our predeſtination, our redemption, our iuſtification, our ſanctification, &c. and ſay, in ſuch hard poynts he hath inſtructed vs, but other things he hath left to bee done by man: what were this but to ſay, Chriſt was faithful in building the ſtately roumes of his fathers houſe, to make the parlour, or hall, or great chamber, but nothing els: ſo, manifeſtly robbing Chriſt of his glorie, that he was not faithfull in all his houſe. And how are wee blinded, if we doo beleeue it: he that abaſed himſelfe ſo lowe, that he refuſed not the ſhame and curſe of the Croſſe, what meane we to thinke, he did not abaſe himſelfe, to be with vs in out owne likeneſſe, and reueale vnto vs, and teach vs all the will of God, whatſoeuer we ought to knowe or doo? let them go, themſelues alone, and let not vs walke in their counſell, who dare require more than Chriſt hath taught, or to preſume to ſpeake more than they haue learned of him; which is, to make him vnfaithfull in ſome part of the houſe.

Another thing in this, is to bee marked; if Chriſt were faithfull in all his houſe, then are they no part of this houſe, which are not built vp by him: he hath not onelie made all perfect, but he hath alſo done it alone, and not onlie he buildeth the houſe, but they alone are the houſe who are built by him: ſo that we, if we will be this houſe, we muſt know and feele his workmanſhip in vs: and whoſoeuer knoweth him not, he hath no place in the houſe of God: for the faithfulneſſe of Chriſt is in euerie part of it, which faithfulneſſe, if it haue not wrought in vs, wee belong not vnto it. And thus farre of this compariſon with Moſes, in which firſt the Apoſtle giueth them both their praiſe, that they were faithfull in all the houſe of God.

Now, leaſt the compariſon ſhould ſeeme equall, or Moſes ſhould bee accompted as great as Chriſt; euen as before he hath giuen Moſes his due praiſe, to teſtifie how he honoured

noured ſo great a Prophet of God: ſo now he ſheweth the great excellencie of Chriſt aboue Moſes, that the Iewes maye alſo learne to honour their Meſsias, as it becommeth them.

It followeth; *Now this man is counted worthie of more glorie than Moſes, euen as much as he that buildeth the houſe, hath more honour than the houſe: for euerie houſe is builded of ſome man; but he that hath built all things, is God.* Here, in one eſpeciall point, the Apoſtle reſerueth vnto Chriſt a ſingular honour aboue all other, and aboue Moſes: that is, that Moſes was ſo faithfull a ruler of the houſe of God, that yet hee was himſelfe a part of it: but Chriſt is ſo a ruler of it, that he hath alſo built it himſelfe. Now then, ſeeing the workman is more honourable than the houſe, and euerie part of it; Chriſt is ſo much more honorable than Moſes. This reaſon, we ſee, is taken of the ſimilitude of a houſe, a thing vſuall in our life, and vnderſtoode of all: and ſeeing it hath pleaſed God to teache vs wiſedome by ſo baſe ſimilitudes, we are ſo much more excuſeleſſe, if we will not learne.

Will you ſee the difference betweene Chriſt and Moſes? looke vpon a houſe, and him that made it: when you ſee a faire houſe, who hath the praiſe? the ſtone and timber, and other matter: or elſe the workman that built them vp together? ſo is it with Chriſt and Moſes: Moſes was faithfull, it is true: and ſo is the ſtone and timber good, and ſound, and verie apt to abide the hewing, till you can frame it together: but what is this to compare it with the workman? be it neuer ſo good, it is a lumpe without faſhion, and neuer will haue beautie in it, except the workman ſet too his hande: euen ſo Moſes, becauſe hee is fleſh and bloud, which nature our Sauiour Chriſt hath ſanctified, to bee a veſſel of the grace of God, he was an apt matter to be made euen a beautifull portion of this houſe: but what is this to

Christ, without whome, Moses had perished in his owne corruption, and his nature had been lost, no peece of it to come into the house of God.

Seeing then Moses is as a part of a house, and Christ as the builder, who hath set it vp: Moses may haue the praise that he was set in an honourable place; but the praise is not his owne, but the workmans that set him in, if we make a comparison betweene them.

In this similitude of the Apostle, that it might bee a full perswasion to the Iewes, they must knowe certainlie, both that Moses is but a part of the house, and that Christ is the builder of it. The first is a thing without controuersie, that Moses was part of the house: for howe was hee els one of Gods Saints? or what comfort could he haue had of all the promises made to Israel, if his owne portion had not beene in them, by being one of Israel.

The other, that Christ hath built this house: the Apostle prooueth it thus. It must needes be, that euerie house must be built of some bodie, and therefore the house of Israel, in which Moses was so faithfull, was also built by some man: it grewe not alone, no more than timber & stones can ioyn together alone to make a house: who was it then that built it? or who made it? who? but euen he that made al things, and that is God himselfe: if then, as we haue taught, Christ be God, and the wisedome of his father, by whom al things were made, in heauen & in earth: and if he hath taken our nature, that in one person God & man, he might be a faithfull ruler in this house of God; then he ruleth as the builder, as the maker; so much more glorious than all other, as the builder of the house is more glorious than the house it selfe. This is the plain meaning of the Apostle in these third and fourth verses.

Now if it be heere obiected, onely God is the buylder: there-

therefore Chriſt being man, is alſo a part of the houſe: wee graunt it, he is a part, becauſe he is as one of vs, hath part with vs, and wee with him, he our head, and we his bodie; but as he is a part, as he is man; ſo he is the builder, as hee is God: and therefore taking mans nature into the perſon of the dietie, to glorifie it with his owne glorie, he in this perſon GOD and man, is now alſo the builder of the houſe: and therefore, all other muſt giue him the preeminence of honour.

If it bee againe obiected, that Moſes was alſo a builder, as Saint Paule calleth himſelfe a builder and a wiſe builder, it is true, that this name is giuen them, but onlie improperlie, as vnto the inſtruments by which God buildeth; for otherwiſe, Paule may plant and Apollo may water, but there is no growing into the houſe of God, except Chriſt, who is God himſelfe, giue increaſe; for he is onelie the effectuall builder. He (as the Prophet Dauid ſaith) euen the moſt high, hath ſtabliſhed her; and by him all the bodie being coupled and knit together by euerie ioynt for furniture therof, receiueth the increaſe of a perfect bodie, and is made a glorious houſe of God.

1.Cor.3.10 Ro.15.20.

Pſal.87.5.

Ephe.4.

It followeth now in the fift verſe. *And Moſes was faithfull in all his houſe, as a ſeruant for the teſtimonie of the things which ſhould be ſpoken, but Chriſt as the ſonne is ruler of his houſe.* Heere is another difference, in which our Sauiour Chriſt farre exceedeth Moſes, and that is, that Moſes was in the houſe of God as a ſeruant, but Chriſt as the ſonne. Now, how much more honor the ſonne hath in his fathers houſe than he that is a ſeruant, ſo farre Chriſt is aboue Moſes, and aboue all.

And in this, the Apoſtle needed not vſe many wordes; for the trueth in all was cleare, that Moſes was a ſeruant: all confeſſed, that GOD calleth him oft his ſeruant Moſes.

And that Christ was the sonne, no man doubted, and the Scripture giueth him plainelie the title of the Sonne of God.

This was vnto the Iewes a verie plaine & a verie strong perswasion: for though they had been alienated from this Sonne of Dauid whom the Apostle preacheth vnto them, neuer so much: yet they must needs confesse it, Moses was but a seruaunt, the Messias must bee the Sonne; therefore hee to rule in the house for euer, and Moses to giue him place.

So now this high honour of the Sonne of God, being giuen to this Christ crucified among them, they could not bee offended at the wordes, but were wiselie to consider, whether this was he they looked for or no: which by triall and searching of the Scriptures, when they should finde true, then Christe shoulde haue the glorie of our Redemption, which thing the Apostle now so carefullie goeth about.

Here, we haue all taught vs a lesson of good humilitie, & how to knowe our selues, and what place wee haue in the Church of God. Who is there among vs, dare aduaunce himself aboue Moses, yet Moses was but a seruant. Which of vs is so great as an Apostle: yet Paule saith, we confesse our selues to be seruants of the Church.

To the ende there should be no mo masters but Christ, it was necessarie all other should be seruants: and to the ende he might be Lord alone, so GOD ordeined it, that all his Ministers shoulde bee fellowes: so they are all fellowe seruaunts that are appointed of God, for the ordering of his house.

The ministers are fellows, & Christ is onely our master & Lord.

Moses, in singlenesse of heart, was, and was called a seruant: Paule a seruant, Peter a seruant, all seruaunts for the woorke of the Ministerie, to builde vp the bodie of the

Saints

Saints of God: this is Gods ordinance from the beginning. But of late, one is riſen vp, a beaſt full of hypocriſie, more lowlie in name than anie Apoſtle, or Prophet, and calleth himſelfe a ſeruant of ſeruants: but as proud in ſpirite, as the Whoore of Babylon, which maketh her ſelfe Ladie ouer Kings and Emperours.

And this deceiuer hath thus as wee ſee, prophaned the Lords Sanctuarie, and exerciſed tyrannie in his Church: he hath driuen out the ſeruants, which laboured in paine and lowlineſſe, to gather together by preaching al the people of God, and hath ſet maiſters in their ſteede, after his owne likeneſſe, who too too long haue now kept the Church of Chriſt in bondage, and ceaſe not to ſtriue to keep it in bondage ſtill.

And therefore we ought the more earneſtly to pray, that God would giue vnto the Nurſe-fathers, and Nurſes of his Church, that is, to Kings and Princes, wiſedome to ſee it; and then wee ſhoulde haue hope, that they ſhoulde alſo finde grace to amende it. But let vs returne to the Apoſtle.

When hee hath thus ſhewed, that Moſes was but a ſeruant, he telleth after, wherein his ſeruice was, & what was his faithfulneſſe in it.

It followeth; *for a teſtimonie of the things which ſhuld after be ſpoken;* For this purpoſe Moſes was a ſeruant, and in the performance of this dutie Moſes was faithfull: hee was a ſeruant, to beare witneſſe vnto the people, of all the words which God ſhould ſpeake vnto them, that is, a ſeruaunt faithfully declaring all the law of GOD: for theſe words, *the things which ſhould after be ſpoken:* though they be truelie vnderſtood of the Goſpell of Chriſt, becauſe in the figures of the Lawe it was ſhaddowed: and Moſes alſo himſelfe, did beare witneſſe of Chriſt; yet becauſe here is compari-

ſon made betweene Ieſus Chriſt and Moſes, diſtinctlie ſpeaking of both their callings; therefore I rather take theſe words of the Apoſtle here, onelie to bee ſpoken of the lawe giuen by Moſes: ſo, Moſes was a ſeruant to beare witneſſe of all the things which ſhould be ſpoken of the Lord. Here is the ful office and whole authoritie of a true ſeruant, faithfullie to doo his maiſters meſſage.

And Moſes, the moſt renowned of all Prophets & greateſt among the people of Iſrael; what was he? a ſeruant, to declare vnto the people all that the Lord had ſpoken. Who is hee now, will preſume aboue Moſes, to ſpeake of his owne head, ordinances and lawes, which the Lord hath not made? who will eſtabliſh Decrees of his owne in the houſe of God? whoſoeuer he bee, he ſhall carrie his iudgements; he is not a ſeruant, as Moſes was; becauſe he beareth not witneſſe onlie to the words that God hath ſpoken; but he exalteth himſelfe to bee a maſter, and hath a mouth that ſpeaketh proude thinges, becauſe he preſumeth in the houſe of God, to giue lawes and orders of his owne: for if he were a ſeruant, he would do the worke of a ſeruant, and beare witneſſe what his maſter had ſaid.

And here by this place, wee may well expound it, that the Apoſtles Paule, Iames, Peter, write themſelues the ſeruants of Ieſu Chriſt. The word it ſelfe is manifeſt proofe, they ſpeake nothing but the words of Chriſt, no decree, no conſtitution, no order was of their owne, they were but ſeruants; but al was of the Lord Ieſu Chriſt, who was their onlie maſter; and as their name giueth this teſtimonie vnto them, ſo Paule openlie affirmeth it in plaine words before King Agrippa, that euen to that day, he neuer witneſſed any thing, neither to great nor little, but only that which Moſes before, and all the Prophets had ſaid, ſhould come to paſſe.

Acts 26.22

Then

Then let not the Papiſts heereafter ſay, when we ſpeake againſt all their vaine deuices, that they are traditions left by the Apoſtles: for as they haue not the Apoſtles places, but in ſtead of ſeruants are made Lords; ſo they holde no whit of the Apoſtles doctrine: or if they will ſtill anouch it, that the Apoſtles haue deliuered all ſuch things as they teach, then they muſt ſhew, where Moſes and the Prophets haue foretolde it; for the Apoſtles were ſeruaunts to beare witneſſe onely of ſuch things, as GOD had ſpoken by his ſeruants before them, that is, by Moſes and the Prophetes; without whoſe warrant, whatſoeuer commeth, wee may boldly ſay, we vtterlie refuſe it. Rom 12.

It followeth; *But Chriſt as the Sonne is euer his houſe.* In this name Sonne, hee dooth not onelie giue preheminence to rule in the houſe, but a perpetuitie to dwell in that houſe, and to reigne (as the Scripture ſaith) in the houſe of Iacob for euer. So that, beeing the Sonne of God, who is heire of all things, he ruleth in this houſe as Lord and Gouernor, whoſe commaundements alone doth ſtand.

And againe, being the Sonne of God, eternallie begotten of his Father; he euer did, and ſhall doo to the ende, rule and haue the ſouereigntie in this houſe: and whoſoeuer he be, that in this houſe ſhal preſume againſt the Sonne, as a rebellious ſeruant, he ſhall be caſt out of the houſe, and another ſhall haue his roome.

Therefore, euen as before the Apoſtle made his exhortation, that they would conſider this Apoſtle & high prieſt of their profeſsion: euen ſo let vs, and humble our ſelues vnder this high Lord in the houſe of God: let vs obey his voyce, and (as Salomon ſaith) bee more readie to heare, than to offer the ſacrifice of fooles: & let vs be all faithfull in our calling, that before him we may haue a good accoũt;

especiallie, the Minister, that he will be a faithfull seruant, keeping his fellowship in the Church of God, and bearing witnesse of all that the Lord hath spoken. And now let vs pray, &c.

The fourteenth Lecture, vpon the residue of the 6. verse.

6. *But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast that confidence, and that reioycing of that hope vnto the ende.*

AS the Apostle had generallie before exhorted them, to hearken vnto Christ, the high Priest and Apostle of our profession, shewing the necessitie of our so dooing, because of the excellencie of Christ aboue all other, who were sent of GOD vnto vs, yea, aboue Moses himselfe: so now more particularlie hee applieth this vnto them, and sheweth, that by necessitie of their condition and calling, they are bounde especiallie to this duetie; because they, euen they themselues are this House of GOD, whereof hee speaketh, of which, Christ is the builder, and in which, hee ruleth aboue all: so that they might bee sure, it was all one to denie themselues to bee their onelie Prophete, and to denie themselues to bee the House of God: to this our purpose, are these first words: *Whose house we bee.*

Another

Another purpose of this speach, is, for their better instruction in the trueth of the Gospel of Christ: that they should not, as their fathers did, hold their faith toward GOD with respect of the temple, then commonly called the house of God; nor with any religion of all the ceremonies vsed in it; for all these things had an end. God was now gone out of the sanctuarie, and dwelt no more betweene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onlie wee must haue care of, to keepe it pure from the concupiscence of the flesh, and to keepe it holie from the vaine inuentions of our heart, and then the Lord should be alwaies with vs, as with the people whom he had chosen, to make them an habitation for himselfe, and a tabernacle of his glorie.

To this end also the Apostle saith, *whose house we are:* this we must learne in all like places of scripture, where wee are called by like name. Saint Paule saith: *Doo you not knowe that you are the temple of God, and that the spirit of God dwelleth in you?* 1. Cor. 3. 16 And againe, *Do you not know, that your bodie is the temple of the holie Ghost which is in you, and which you haue of God?* 1. Cor. 6. 16 And againe, *You are the temple of the liuing God, as God hath said: I will dwell in them, and I will walke in them, and they shall be my people, and I will be their God.* 2. Cor. 6. 16 And againe: *Wee bee no more strangers and forreiners, but fellow citizens with the Saints, and of the familie of God.* Ephe. 2. 19. In these and all such places, we bee taught, that the temple which was once the house of God, is now taken away; and all the religion of the temple, which was once the seruice of God, is now finished and hath his end: from hencefoorth, there is neither circumcision nor vncircumcision, neither Iew nor Gentile, but Christ is all in all: the pure and chast bodie is his holie tabernacle, and spirit and trueth in his heauenlie worship. Thus much directlie the Apostle teacheth them in these words, *whose house*

we be: and therefore called the house of God, because his holie spirit dwelleth in vs, as appeareth in all the places before alledged out of Paule.

It followeth now: *If we hold fast the confidence and reioycing of our hope vnto the end.* These words he addeth, to teach them manifestlie to knowe themselues, whether they bee this house or no: for if they be, they do hold and shall hold, the reioycing of their hope, constantlie and faithfullie vnto the end. These words (dearelie beloued) let vs marke them well, and learne them euerie iot and title, with a wise heart; for they containe a blessed instruction, and most necessarie for our time. There is not this day any other thing, that holdeth backe a great number from the Gospell of Christ, but onelie the ignorance of this one sentence: for what say all our aduersaries against vs, but onlie this? shall we leaue the Catholique Church, to beleeue a fewe newe sprung vp? shall wee leaue the Church, and followe Luther or Zuinglius? the Church hath beleeued as we beleeue, the Church hath taught as we teach, and in the Church we abide: thus, vnder the name of the Church, the Church, the worlde is mocked, and as Paule saith, the hearts of manie men which are not euill, are seduced; so that though they haue nothing to blame in vs, yet they dare not come vnto vs, least they should forsake the brotherhood in the Church of Christ. This generall plague is easilie cured, and all the euill of it is soone remedied, if we can but hold our peace, and heare the Apostle speake for vs all. This same verie question is heere handled: the Iewes were now afeard to receiue Christ, they thought him a newe Doctor, they had Moses, the temple, the ceremonies, things full of excellent glorie; and they were sure the Church was here, and these things were in the Church, to leaue them all sodenlie, & cleaue to Christ alone, were to leaue the Church, & followe new doctrine.

The

The Apostle to stop this offence, he setteth downe first this plaine doctrine without question or controuersie, that the Church of GOD, or (to vse his owne word) the house of God, is not any building of wood or stones, not any Citie or any materiall temple, but man is the house of God. Here first wee learne one necessarie lesson: wilt thou knowe the house of God, that is, his Church; looke not at Ierusalem, nor at Mount Sion, for neither the Citie, nor the temple in it, are now the house in which God dwelleth. If thou doubtest; knowe it for a trueth, that Ierusalem long since is troaden downe of the Gentiles; the Turke and Infidels haue defiled all the stones of it, and for the temple, there are many hundred yeares since the vncircumcised haue entred into it, and the abomination of desolation hath stood in the holie place, that it might be fulfilled that was spoken by the Prophet Daniel. This therefore learne for a trueth; the Church of God is not in any materiall temple, nor it is not knowne by any citie or countrie: Ierusalem, that for this cause, once was the glorie of the world, and the beautie of the whole earth, hath no more this dignitie; neither shall it be giuen to any place for euer. But to finde the Church of God, seeke in the heart of man; for the Apostles haue all spoken plainlie, *we are his house.* Now, let Rome go & boast her selfe, & pronounce her proud Decrees, that in her palaces the Church of Christ doth dwell: let all her louers striue for her praises, that she is our mother; her wee must serue, vpon her wee must wait, she cannot erre; against al these children of pride wee dare set our selues. The house of GOD is neither in Rome, nor in the Capitol of Rome, no more than it is in Aegypt, or the high pinacled Churches in Aegypt; but in euerie nation and in euerie countrie, the men that feare God and work righteousnesse, they are the Church, & the house in which God doth dwell.

And

And as the Lord hath done to Ieruſalem,& to the ruines thereof, that the place ſhould not boaſt of the Oracles of God: ſo God hath done to Rome,to the Idols thereof, that their boaſting ſhould be in vaine of the Church of God; for what was Rome euen from her birth, but a Citie built in a parricide, then ſtrengthened with robberie, and made a ſanctuarie for murtherers of all nations? what was it after, but a ſlaughter houſe of the martirs of God? and what is it in ours and our fathers daies, but the Queene of pride, the nurſe of idolatries,the mother of whoredomes,the ſinke of iniquitie,out of which,ſorceries,witchcrafts, poyſonings, adulteries,rebellions,and bloudie warres,haue ouerflowed the whole earth. I lye not on them (dearelie beloued)neither they themſelues can accuſe me, if any of them heare what I ſay. A thouſand teſtimonies I haue of this out of their owne ſtories, and tenne thouſand riming verſes haue been made againſt them,for their great iniquitie: by example of one,learne the reſidue.

Citatur. Catal.teſt. ver. ad 535.

A hundred and fortie yeares paſt, one ſaith of Rome,and of the Popethus: *Ima tenet Iupiter, cœlum habet Pluto: Et accedit dignitas animali bruto: Tanquam gemma ſtercori, aut pictura luto. Wee haue brought God into hell, and the diuell into heauen: dignitie is now added to a bruit beaſt, as a pearle to a dunghill,or a faire picture to a peece of dirt.* Euen ſuch as theſe are, and no better,a thouſand teſtimonies are of the Church of Rome, all which,if wee could not beleeue,yet let vs beleeue our owne eyes: we haue ſeene his wicked diſpenſations,the brother to marrie his brothers wife, and the ſiſter to marrie her ſiſters husband, the vncle to marrie his neece, and the [illegible]ue to marrie his aunt. Wee haue ſeene his Bulls to [illegible]e the ſubiects rebell againſt their Princes: wee haue ſeene his Stues in open and knowne places. The Turk hath no more defiled Ieruſalem,than the Pope hath defiled Rome:

Rome: and all the Altars of Mahomet are not so vncleane, as the Popes reuerend Altars, which serue for Sodomites and as the Popes honorable Churches, in which they nourish vp amorous boyes. *Nulla hic arcana reuelo*, Mantuan saith, *I speake no secretes, the world knoweth this well enough.* And yet, if they will boast, the church of Rome, the church of Rome, shall we still beleeue them? or shall we rather beleeue the Apostle; that the Church of GOD is not, neither Rome, nor not Rome; but in Rome and out of Rome, the men that feare God are the Church of Christ.

And let this bee our first lesson, here taught vs by the Apostle, the Church of God is not found by places and countries; it is but a foolish thing to say, here is Christ, or there is Christ; hee is in the desert, or hee is in the towne; but as where the carcasse is, there are the Eagles; so where are men that beleeue in Christ, there is his Church: this is the Apostles meaning when he saith, *whose house are we.*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men, so in the words following, the men are also described, that by their markes we may know them from other men of the world, which are not the house of God, but an assemblie of the wicked. It followeth, *If we hold stedfast the confidence and reioycing of our hope, vntill the end.*

Heere the Apostle setteth downe three especiall markes and properties, by which the Church and children of God are knowne: the first is the ioy of their hope; the second, the assurance of it; the third, the constancie and perseuerance vnto the end. The ioy of our hope is, a present feeling of immortalitie and the glorie of God, which the holie Ghost kindleth in our hearts, and filleth vs with all heauenly gladnesse, according to the promises preached in the worde of trueth, which is his Gospell.

And

And let vs not thinke, but that God hath done thus with vs, whom he hath choſen to eternall life. He hath prepared our hearts to know and feele his vnſpeakable gift, which he hath giuen vs; for if wee ſhould beſtowe any gift vppon men, wee are not ſo vnwiſe to giue a precious thing vnto him that knowes not what it is: wee would not giue him a diamond that would thinke it to bee a peece of glaſſe; nor we would not giue him a pearle, that would thinke it to be a graine of ſalt; for ſo wee ſhould loſe both our labour and our thankes. And ſhall we thinke the Lord will ſo beſtow his heauenlie bleſsings? will he giue his gifts to thoſe that knowe them not, who cannot giue him againe the praiſe of his goodneſſe? no, he will neuer doo it, but as Peter ſaith,
1. Pet. 2. 9. he hath taken vs for his owne people, to the end we ſhould ſhewe foorth his vertues, that hath called vs out of darknes into his merueilous light: and therefore, if we be in the couenant of his grace, appoynted to the inheritance of his glorie, it is impoſsible wee ſhould not feele the comfort of it, and knowe the height and breadth of his great mercie and grace. If there be a barren and fruitleſſe man, that knoweth nothing of all this, in whoſe eares the ſound of the name of God hath neither feare nor reuerence, and in whoſe heart his knowledge hath neither ioy nor gladneſſe, he is yet a ſtranger from the Church of God, and cannot challenge anie part or fellowſhip of the Goſpel of Chriſt; for while he can feele no greater pleaſure than of bodilie delight, his eye to ſee, his eare to heare, his mouth to taſte, his skin to touch, why is not the Oxe as good as he; for theſe things are vnto the Oxe as well as vnto him? Or if honour, riches, authoritie, credite, fauour, be the things he loue moſt, & in which he hath greateſt comfort; what is he better than the Pagans and Infidels that were before him, in whom this deſire was as much, and this delight much more abounding than vnto

vs

vs; for we, in reſpect of them are beggerlie tenants; & they in reſpect of vs were Monarches of the whole world. If theſe things could make the houſe of GOD; the houſe of God were among the beaſtes of the field, or among ſauage people worſe than beaſtes: whoſe deſires, if they be our deſires, and their delights, if they be our delights, we ſhall be of them, and they of vs; but the houſe of God ſhall be of neither of both; for in the houſe of God is this hope we ſpeak of; a feeling (I ſay) of Gods glorie, in which we haue pleaſure more, than in all the world. Let vs take an example of Paule in ſtead of many, he proteſteth thus; I accompt all the world to bee loſſe vnto me, yea, I accompt it but as dung, to the end I may winne Chriſt: haue thou this heart, and thou haſt peace, and thou haſt ſealed it, that thou art of the houſe of God: and this is it, that the Apoſtle teacheth vs heere in theſe wordes; if wee hold this reioycing of our hope ſtedfaſt vnto the end. Phil. 3. 8.

Another thing here to be learned, if we will knowe our ſelues to bee this houſe and Church of God, is, that as wee hold this hope, ſo we muſt hold it ſtedfaſt, and without wauering, vnto the end: for ſo the Apoſtle ſaith, we muſt haue ſtedfaſt aſſurance of our hope; he calleth it in the ſixt chapter, *a full perſwaſion of hope*. Saint Paule calleth it, *his intentiue hope*, a hope, in which hee ſhall neuer bee fruſtrate. So that this aſſurance, and full perſwaſion, is in a true and liuing hope, and it caſteth out miſtruſt and wauering, euen as faith doth; for faith and hope cannot be ſeperate, neither in nature nor propertie; but if you haue faith, you haue hope, and as your faith is, ſo is your hope; a ſure faith, a liuelie hope; a wauering faith, a blind hope; for our faith is a perſwaſion of the loue of GOD in Chriſt, and our hope is an apprehenſion of the glorie which by that loue is giuen vnto vs. Cap. 6. 11. Phil. 1. 20.

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It cannot be that we ſhould knowe the loue and grace of God, which is our faith, but we muſt know the fruit of his loue, that is, his glorie and eternall life, which is our hope: if therefore we be ſure, God doth loue vs in Ieſu Chriſt, wee are alſo ſure that God will glorifie vs through Ieſu Chriſt: and as our faith reioyceth in Gods fauour, ſo our hope reioyceth in Gods glorie: and as our faith is ſure that nothing ſhall ſeperate the loue of God from vs, ſo our hope longeth after the incorruptible inheritance which we feele & know is laid vp in heauen. So this conſtancie and boldneſſe of our hope, without wauering, laid vp in our breaſtes, and crying ſtill within vs, *Come Lord Ieſu*, this hope is our warrant wee be the houſe of GOD. And all this I ſpeake more plainlie and in moe words, becauſe there are ſo many which either cannot or will not vnderſtand it, for they conceiue no other thing when we ſpeake of hope, but a deſire to haue a thing whereof we doubt: and if wee aske of them, whether they be ſure to be ſaued through Chriſt, they will anſwere they can haue no aſſurance, for then how could they hope: thus they make them a hope of their owne, a newe hope which the Church of GOD knoweth not, a doubtfull deſire of a thing they wiſh, in ſtead of a preſent feeling of the thing they long for.

But let vs be wiſe hearted, and know before the Lord (as the Apoſtle here plainly teacheth vs) that wee be the houſe of God, if wee hold the reioycing of our hope ſtedfaſt and ſure vnto the ende: and if there bee another people which haue caſt their hope from them, and taken in ſtead of it a new fancie, worldlie minded men which bring our worldlie ſpeach to meaſure the trueth of God, becauſe in worldlie things, we ſay we hope of that which we cannot ſurelie tell whether wee ſhall haue or no: therefore to make alſo the hope of ſaluation, a deſire in vs, whereof we are vncertaine:

if

if I ſay there be any ſuch people, let them boaſt they are the Church, yet we knowe they are not the Church, but an abſurd people: for let them anſwere mee but this one queſtion. I aske of them whether they be ſure they are the church of God or no? If they be not, ſure they be blinde leaders of the blinde: and ſhall we folow them, who know not whether they goe? If they be ſure, doo they thinke the Church of God can periſh? If it cannot, the hope of it is ſure, and no man can come into it, but hee muſt haue his portion in this aſſurance of hope. And all this I ſpeake not as though Gods children are euerie one, and alwaies in this aſſurance: for ſometime their faith is weake, and their hope is ſhadowed, that they might humble themſelues vnder the hand of God, till they doo acknowledge their owne vnworthines, and hunger and thirſt after the righteouſnes of Chriſt: but in all their weaknes, they will confeſſe their ſinne, and ſay, they ought more aſſuredly to hold their hope: onelie this I ſay, and this the Apoſtle ſaith, this is the doctrine of the houſe of GOD, that they ought to hold the reioycing of their hope ſtedfaſt and ſure vnto the end: and this doctrine, that our hope is doubtfull, and cannot haue any aſſurance of the thing wee hope for, this (I ſay) is not the doctrine of Chriſt, nor of the houſe that he hath built, but of ſome other, an idols houſe, and houſe of idolaters, that either know not whether their God be faithfull and iuſt, or but a deceiuer: or whether themſelues ſhould beleeue his promiſes, or rather miſtruſt them. And thus far of the Church, as here the Apoſtle hath deſcribed it.

Now, the third thing which wee muſt here marke for our inſtruction, is perſeuerance: for ſo he ſaith: *Wee muſt hold our reioycing continuall vnto the end.* A moſt neceſſarie thing, and ſuch as without which all our labor is loſt: but a thing hard to attaine vnto, and ful of difficulties; know it by

the experience of it: for ſcarce one of a great many dooth grow vp into feruencie of zeale, and ſo continueth vnto the end. And therefore the more danger is vnto vs in this behalfe, the more watchfull wee muſt bee to auoide the perill. Let vs firſt knowe it, and perſwade our ſelues in it, there is no pleaſing of God, but in this perſeuerance vnto the end: for euen as the Prophet ſaith, ſo wee ſhall finde it true: if the righteous man of an hundred yere olde ſhall forſake his righteouſnes, the Lord will alſo forget all the righteouſnes that he hath done: and a moſt iuſt cauſe why our ſinnes ſhould bee imputed, if at any time wee ſhoulde faint and fall away: for hee that can meaſure his obedience to God by dayes and yeres, & accounteth times how long hee will walke before the Lorde, hee is not worthie to bee reckoned among his ſeruants, nor to bee one of Gods children: for God is not as men are, nor his rewardes are as the rewardes of Princes: hee meaſureth not his giftes by ſuch ſcant accounts of yeares and moneths, and times paſt, as though at laſt he could bee enuious at our proſperitie, but he filleth his hand with bleſsing, and his loue with immortalitie, neither is there any ende of his mercie: and if wee ſhall come to ſuch cold reckoning, to skore vp our yeares and number our dooings, like prentices or hired men, let vs goe ſerue ſome God that againe ſcoreth vp his benefits, and with an euill eye looketh vpon his louers: let vs worſhip with the papiſts all their abhominations: Saint Cornellis, who can only keepe vs from the falling ſicknes: Saint Appolline, who will helpe vs of the toothache; or ſome other Gods of the mountaines, or Gods of the vallies: if thou haue ſuch a God, that can doo ſo little good, make thy bargaine thereafter, and ſerue him, by times and moments. But if thou ſerue the Lord God of hoſtes, whoſe mercie is ouer al his works, and whoſe infinite goodnes dooth endure for

euer,

euer, thou ſerueſt a bountifull Lorde, who giueth thee all things,and vpbraideth none: and thou maieſt not be a niggardly ſeruant, to giue vnto him either thy hande or thy foote, but all is of him, and with all thou muſt ſerue him. Thou ſerueſt a louing Lord, who will not change his fauour towards thee for euer more; and thou maieſt not ſerue him by account of dayes, but to the laſt houre thou muſt be euer faithfull. A perfect God, a perfect ſeruant; an euerlaſting God,a perpetuall ſeruant; if thou fall at the laſt, thou art fallen from him, and not hee from thee: and thy condemnation is of thy ſelfe.

Therefore, our Sauiour Chriſt hath giuen vs a cleere warning; *that he that ſetteth his hand to the plowe and looketh backward,he is not meete for the Kingdome of Heauen:* but thus his promiſe is vnto vs: *he that perſeuereth vnto the end,he ſhal be ſafe:* and in this aſſurance Saint Paule held the reioycing of his hope, *I haue ſtrouen a good ſtriſe: I haue finiſhed my courſe: I haue kept my faith.* Now the crowne of righteouſneſſe onely is behinde,which hee will giue me, who is the righteous iudge. Euen ſo (dearely beloued) let vs bee conſtant, let vs caſt away the burthen, that preſſeth vs downe, and this ſinne which ſo eaſily compaſſeth vs about, and let vs run with patience all out the race which is ſet before vs, ſo we ſhal be like vnto our Sauiour Chriſt,who for the ioy that was ſet before him, did deſpiſe the croſſe, and is now the author and finiſher of our faith. Matth.24. 1.Tim.

The greateſt enemie wee haue to make vs ſtumble and fall,that wee ſhould not holde this conſtancie,and perſeuerance vnto the end, is, our owne fleſh And if it may haue any rule in this worke,or if we conſult with it in theſe heauenly things, wee are vndone, and all our labour is loſt,for fleſh will like of nothing long.

All delightes muſt haue their change, and the greater

the pleasure is, the neerer is sacietie, in any thing whatsoeuer appertaineth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to serue any thing, thou shalt finde nothing that will giue thee a perpetuall pleasure, to buie thy seruice: hunger and thirst are soone satisfied, the heauie eyelid is easilie filled with sleepe, labour hath wearinesse, and rest is soone tedious; all play and pastime, which so many make the crowne and garland of their life, this also is dullnesse in a little while, and this garland is as withered hay: an other thing must come to take this vp, or rather than this should be still, we would neuer play while we liued.

Thus, as the night dooth ouertake the day, and the day dooth driue away the night; so our worldly pleasures run one after another, and the best of them all doo not indure
Eccle. 1. 8. long. Euen as Salomon saith, the eye is not satisfied with seeing, nor the eare with hearing; but be the tune neuer so sweet, at last we desire another. This flesh & fleshly minde, if we shall bring to our religion, can wee (thinke you) persеuer in the profession of it? Wee cannot, no more then the cat of the mountaine can change her spots, or the black Moore can change his colour. If therefore we will holde this excellent vertue of perseuerance vnto the ende, let vs make a good beginning; euen that God (who changeth not) with his holy spirite which neuer forsaketh vs, may kindle our hearts with the loue of his trueth, which shal not be quenched for euermore,

This it is (I say:) let this be our comming vnto the Gospell, in this preparation of our heart, that our heauenly father, the God of al grace, may giue vs his spirit, that we may loue his truth vnto eternall life. This beginning shall haue stil increase, & haue at the last a perfect work; but if this be not it, if the loue of God be not al we looke for, if ambition,

authoritie,

authoritie, riches, praiſe of men: if any fleſhly affection bee with vs, when wee haue our purpoſe, our worke is at an end. Or, if by occaſion the Goſpell, ſhall hinder this purpoſe, our religion is at an end, farewell the Goſpell, booke and all: we beginne to ſing, a newe maſter, a newe. But O man blinde and fooliſh, what is thy glorie but in ſhame, and what is thy ſong but lamentations, and mourning, and woe? Thou haſt gotten, in deede, a newe maſter: for thou haſt forſaken God, who is from the beginning: and ſerueſt the crooked ſerpent, who was an Apoſtata afore thee: and yet thou haſt no newe maſter, but whome before thou ſeruedſt in hypocriſie, him now thou ſerueſt in vanitie, and he holdeth thee bound, euen as hee will himſelfe.

Let vs take heede (dearely beloued) and neuer be ouertaken of ſuch a ſhame. Let vs feele our hope, reioyce in it, loue the glorie that is ſet before vs, inlarge our hearts to comprehend immortalitie, and with all our ſoule ſerue the God of glorie. Let vs delight in his ſtatutes, and iudgements, and make them our ſongs in the night ſeaſon: ſo we ſhall knowe we be the houſe of God: we ſhall haue this perſeuerance, whereof I haue ſpoken, and wee ſhall not be confounded for euer. Now, let vs pray, &c.

The fifteenth Lecture, vpon the 7.8.9.10. and 11. verses.

7 *Wherefore, as the holie Ghost saith, To day, if ye shall heare his voice.*

8 *Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernesse,*

9 *Where your fathers tempted mee, proued mee, and sawe my workes fortie yeres long.*

10 *Wherefore I was grieued with that generation, and saide, They erre euer in their heart, neither haue they knowne my waies.*

11 *Therefore, I sware in my wrath, if they shall enter into my rest.*

WEE haue heard hethertoo in this third chapter: how the Apostle hath taught, that our Sauiour Christ, is our onely Prophet, faithfull in his worke, euen as Moses was faithfull: yea, much more honorable than Moses, as the workman is aboue the house: or the sonne aboue the seruant: and this house which Christ hath built, and in which he reigneth, are euen we our selues, if wee holde fast what hee hath taught, and reioyce in the hope of it vnto the end.

Now, hee addeth another reason, taken of the Prophet Dauid, who in spirite spake this of Christ: *To day, if you wil heare his voice, &c.* as by all circumstances of the time and words dooth manifestly appeare, and therefore let vs open our eares and heare this excellent prophet, and neuer suffer his

his doctrine to fall vnto the ground: to this purpose, he alledgeth this long sentence of the prophet Dauid, and beginneth thus: *Wherefore, as the holy Ghost dooth say:* hee had before exhorted in his owne words, he addeth now more weight by the authoritie of the prophet Dauid, to prick them the more that were dull to learne: for howsoeuer they would otherwise haue made light account of the Apostles words; yet to haue despised the admonition of so high a prophet, it had been intollerable, euen among themselues. And to the end, he might feare them yet more with their sinne, if they would not heare, hee nameth not the Prophet Dauid, whose wordes they knew well enough, but he nameth the holie Ghost, who spake in the Prophet, that they might knowe, to refuse, it were not to refuse a man, but God, who spake by man vnto them: for this purpose, he beginneth thus: *Wherefore the holy Ghost dooth say:* and let vs here learne, euen as the Hebrues ought to haue learned, with reuerence to heare and to obey the worde, for it is not the word of man but of God, nor spoken by man but by the holie Ghost. So Saint Paule speaking of the Scripture, he giueth it this title of special honour aboue all writings, that it is inspired from God, and Saint Peter saith, that prophecie is not of man or mans wisdome, but the holy men of God spake as they were caried of the holy Ghost. This must breed in vs a singular regard of the word of the Prophets, except we be exceeding blinde: for if I do beleeue in my heart, as I confesse in my tongue, that God only is wise, God only is holy, God only is our Lord: then I must needes acknowledge, that his word onely is my wisdome, and my vnderstanding before all people: his worde is my warrant, of all pure, holie and blameless religion. If I doo confesse that GOD onely hath immortalitie, and is in light that shineth for euermore, then must I needs also

2. Tim 3.

2. Pet. 1. 21.

1.Pet.1.23. ſay, as Peter ſaith: *all fleſh is graſſe: and the glorie of man is as the floure of the field, the graſſe withereth, and the floure fadeth: but the word of the Lord endureth for euer:* To be ſhort, if this bee a commaundement vnto mee, *thou ſhalt haue none other Gods but me:* let mee hold this as a commaundement from him, that I haue no word of life but his, yea whatſoeuer I owe vnto him, in the thoughts of my minde, in the wordes of my mouth, in the workes of my hands, in all my life: If this be his word, this muſt be my teacher, and in obedience of it, I muſt doo all that I doo: make this accounte of the word of God, or you make no account of it at al: and make not this account of any other thing, or elſe thou worſhippeſt God, and an Idol too. And conſider (I beſeech you) but this one thing, and marke it well, that the Scripture is
Pſal.113.3. thus called, *the word of God.* There is no doubt, but the name of GOD is great ouer all the earth, and his name is praiſed from the riſing of the ſunne to the going downe of the ſame, neither is there any creature, but it ſheweth forth his glorie, yet hath not God reſerued the ſound of his name to bee called vppon in the name of any creature, but hee hath giuen this onely to his word. Wee doo not ſay, the Heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted, notwithſtanding they all ſhewe forth his glorie: but the writings of the Apoſtles & prophets, by this name we know them. *The word of God:* why elſe? But that his wiſdome, his power, his glorie, his mercie, eſpecially and aboue all things, ſhineth in his worde: and therefore let vs perſwade our ſelues, that his Maieſtie cannot bee ſo highly offended in any abuſe of all his creatures, as when his worde is deſpiſed. When man ſawe not his eternall power and Godhead, which was manifeſt and might haue been knowne, in the workes of the creation of the worlde, yet GOD did

ouerſee all their ignorances, and had pitie on them, he gaue them a better teſtimonie of his preſence, and made his word knowne in the middes of them, that they might beleeue it, and be ſaued; which word whoſoeuer ſhall deſpiſe, he hath deſpiſed the power of God by which he ſhould bee ſaued, and is more guiltie before GOD, than Pagans and Infidels which neuer knewe him: neither can there bee any other meane of ſaluation vnto him. To this effect (no doubt) the Apoſtle giueth this reuerend ſpeach to this prophecie. *The holie Ghoſt hath ſaid.*

Thus hauing prepared the people to heare and regard, he ſetteth downe the wordes of the Prophet, as followeth. *To day if you will heare his voyce, harden not your hearts, as in the bitter murmuring in the day of tentation in the wilderneſſe, where your fathers &c.* To vnderſtand this exhortation wel, wee muſt ſee the whole purpoſe of the Pſalme. The Prophet maketh this Pſalme, no doubt, as a preparation for the people in all their holie conuocations, how to preſent themſelues before the Lord: after the ſame manner, in a good and laudable cuſtome, wee vſe it now in the Church in our ſeruice vnto GOD, beginning with this Pſalme, to ſtirre vs vp vnto feare and reuerence, and an earneſt deſire of the praiſe of God. *O come let vs ſing vnto the Lord. &c.* and becauſe our zeale toward God is faint, and hypocriſie hath infected the hearts of many; therefore the Prophet toucheth them neerer, that if they will ſtand acceptable before God, delay not, nor bee faint hearted, but euen ſpeedilie and with a good courage: *To day if you heare his voyce harden not your hearts &c.* And he rehearſeth the examples of their fathers, who tempted God, and fell in the wildernes, the feare of whoſe examples ſhould make vs wiſe.

This being now the plaine meaning of the Prophet, you ſee how fitlie this ſcripture is alledged by the Apoſtle; as

then the Prophet cried vnto them in their aſſemblies. *To day if you will heare his voyce.&c.* that they might keepe holie their Sabboth daies, and bee holie in their aſſemblies before their God, to heare his word with humilitie, and offer themſelues in a holie obedience vnto it: So here the Apoſtle, applying it vnto Chriſt, who then ſpake by his Prophets, that his word now might haue alſo the reuerence of his owne perſon, hee ſaith alſo to them: *To day if you will heare his voyce, harden not your hearts, &c.*

To day. Now, touching the words that he ſaith, *to day:* he meaneth all the time in which the Goſpell is preached, teaching vs hereby, that ſo long as the word is preached, ſo long ſal-
2. Cor. 6. 2. uation is offered. In like ſenſe Saint Paule exhorting the Corinthians not to receiue the grace of GOD in vaine, al-
Eſa. 1. ledgeth this ſaying out of Eſay: *I haue heard thee in an acceptable time, and in the day of ſaluation haue I ſuccoured thee:* whereunto he addeth: *behold now is the acceptable time, behold now is the day of ſaluation:* plainlie expounding this time, and this day, to bee ſo long as the Goſpell is preached: by which we learne, how great a benefite it is, to heare Chriſt preached; for then God offereth himſelfe vnto vs, then he ſtretcheth out his hands (as the Prophet ſaith) to imbrace vs, then he calleth vs to come vnto him, then he will accept vs, then is the time of ſaluation for vs; all his fauour, loue, mercie, goodnes, all his graces are laid out vnto vs; he hath opened the heauens that wee might ſee, and ſhewed foorth his glorie that we might vnderſtand, and be no more vnbeleeuing, but beleeuing: and what excuſe (trow we) can we take vp, to bring before him, if this goſpel of grace, of peace, of life, bee preached vnto vs, and not regarded? therefore, euen as the Apoſtle ſaith afterward, ſo let vs learne. While the Goſpell is preached, it is ſtill called, *to day:* harden not our hearts againſt it, through the deceits of ſinne.

And

And this (I beseech you) once againe to remember, that when the Gospell is preached vnto vs, then it is *to day*. Take away this word preached, which is the power of GOD to thy saluation, and what time art thou in? sure in the night in which no man can worke; for this is the day, when his voyce is heard. Euen as the daies of our life, they arise with the Sunne, and go downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp againe with the ceasing of that voyce: and therefore the holie Ghost saith, when our Sauiour Christ doth come to Capernaum in the borders of Zabulon and Nephthalim: *the people that sate in darknes sawe a great light, and to them which sate in the region and in the shadowe of death, light arise vp vnto them*: this light is the light of the Sunne of righteousnesse; how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auaile praiers for the dead, what helpeth sacrifices for them in Purgatorie; is not this Sunne gone downe vppon them? is it not night with them, and they haue all made their beds in the darke? haue they any more eares to heare; or are they not as men dead long ago? how then can yet their state bee changeable? how can they obtaine grace, mercie, and peace, by our intercession? if they can, the Apostle saith not true; that it is no longer, *to day*, than while the Gospell is preached: Saint Paule saith not true, that now onlie is the *acceptable time*: our sauiour Christ deceiued vs, when he said, *the night commeth, in which no man can worke*: but this was the enuie of the diuell, to bring vs in a fooles paradise of praier when we be gone, that we might not regard the God of glorie while he offred eternal life vnto vs. And for the Saints that are dissolued, and bee with Christ, they shall be witnesses against vs, of our madnesse, which esteemed them as tormented soules of Purgatorie: Matt. 4. 16.

and

and other whom GOD hath taken away in his anger, to make them dye in their ſinnes, when wee fill their handes with our fooliſh praiers, wee ioyne with them in rebellion againſt God; but their torments cannot be healed with medicines, and therefore as an vnprofitable and euill thing, ſo let it go: let the darke fancies of dead men alone, and let vs doo our duetie one to another, in all praiers and works and loue, now in this time, while we may doo good, and while the day is yet vpon vs.

Now further, where it is ſaid: *if you will heare his voice:* we learne by warrant of the holie Apoſtle, that our Sauiour Chriſt was euer the Prophet of his Church, in vertue and power of his ſpirit, euen from the beginning, as well as in nature and ſubſtance of manhood, after he was borne of the virgin Marie: ſo the Apoſtle afterward againe ſaith of the Cap. 12.26 Prophets times, *that the voice of Chriſt did ſhake the earth then:* and in all the diſobedience of the people of Iſrael, in the wilderneſſe.

2. Cor. 10. Saint Paule ſaith, *they tempted Chriſt:* as noting him to be their guide and leader in their deſert waies. And this is the true acknowledgement of our Sauiour Chriſt, to bee the lambe killed from the beginning of the world: to confeſſe that he is, and euer was, the mediatour and redeemer of his Church, and the welbeloued ſonne of his father, and the Prophet for euer, whom he had ordained for his people: all which, when we ſhall beleeue, then wee ſhall boldlie ſay, as Cap. 13.8. this Apoſtle ſaith: *Ieſus Chriſt to day and yeſterday he is the ſame: and the ſame abideth for euermore:* the ſame Prophet, the ſame faith, the ſame hope, the ſame God, euen as wee confeſſe one, and the ſame Catholique Church. As our fathers were ſaued, ſo are we: and at this day we beleeue, not onlie as Paule and Peter did beleeue; but wee walke in the ſteps of that faith, which was firſt in our father Abraham,

yea,

yea,and in all Patriarches before him,as we haue al had but one heauenlie maſter. And whatſoeuer outward ceremonies God hath ordained, according to diuerſitie of times, they were euer appoynted to bee ſchoolemaſters to leade men vnto Chriſt, in whome onelie God was well pleaſed, and without whom there is no ſaluation.

And herein, the ſingular loue of God to vs hath appeared; and theſe daies of the Goſpell preached, are aboue all other,bleſſed daies; becauſe this Sauiour hath ſhewed himſelfe vnto vs,and hath been in the middes of vs, fleſh of our fleſh,and bone of our bones,and wee haue ſeene his glorie, as the glorie of the onlie begotten ſonne of GOD: and he hath reuealed vnto vs the cleare and ſhining way of this ſaluation more openlie,than euer before: and therefore let vs heare the admonition: *To day if ye will heare his voyce harden not your hearts.*

And here that he ſaith,*harden not your hearts:* we ſee how great a ſinne wee commit,in not harkening to the voyce of God, we harden our hearts and couer them as with a couering of brawne, that they may not bee mollified with the grace of God: for the word of God is liuing,& more ſharpe than a two edged ſword,and entereth to the diuiſion of the ſoule and the ſpirit: neither is it poſsible to keepe it out, but as a ſword, ſo it will pearce our heart, except wee haue made it hard as flint. And as he ſaith,*doo not you harden your owne hearts:* ſo let vs perſwade our ſelues, our ſinne is our owne,and we haue done it, we may not excuſe our ſelues, as the manner of ſome is, and ſay our hearts are hardened whether we will or no: and who can doo withall. True it is,and the Prophet ſaith it: *We haue of our ſelues ſtonie hearts, and all the imaginations of them are euill,euen from our youth:* ſo that all men,father and children,may ſay a like; wee know that in vs(that is in our fleſh)there dwelleth no goodneſſe, but

Ezec.11.19 & 36.26. Gen.8.21.

but whatsoeuer the corruption of our nature is, be it neuer so great, yet our fault is neuer the lesse, no more than if wee had an Angels nature, which willinglie and wittinglie wee would peruert: for vnto our corrupt nature, wee bring of our selues a peruerse will, which did corrupt the Angells nature, and made them fall from God; so lay no more thy fault on thy nature, for thy will is set to woorke iniquitie, with all delight to doo euill. We wish to bring our ill purposes to passe, wee reioyce, wee are glad, it is the thing wee would haue; we will not heare any other call; we bid farewell to all, whatsoeuer would turne vs from our sinne.

The corruption which we haue, our pleasure is in it; and all the goodnesse which wee want, wee care not for it; but our will is after our worke, and as wee are, so wee like our selues best: if there bee any wicked and dissolute man, that denieth this, either he hath taught his tongue to lye, or a seduced heart hath deceiued him; for let him speake that can, the theefe that stealeth, the adulterer that defileth his bodie, the enuious man that speaketh euill, the beastlie man that murdereth another, the blasphemous tongue, the rebellious hand; which of these is not thrust forward of his own wil? or who euer, that mourned and wept, that fasted & praied, not to bee lead into temptation, hath been giuen ouer to so shamefull sinnes? No, no, if God make vs once mourne vnder the bodie of sinne, the grace of Christ is offered, to the broken and contrite heart, and sinne reigneth not in vs, but because we delight in it, let vs hearken therefore to this admonition: *To day if you will heare his voyce, harden not your hearts.* It followeth: *as in the bitter murmuring, as in the day of tentation in the wildernesse, where your fathers tempted me, proued me, and sawe my workes fortie yeres.* This example of their fathers rebellion, is well alledged, both to mooue them the more to take heede by their fathers example, and because

they

they were a people exceedingly holden with an opinion of their fathers, that they ſhould yet remember their fathers were but men, and they ſhould not followe them in their ſinne and wickednes.

The ſtorie which the Prophet eſpeciallie meaneth, is written in the ſeuenteenth of Exodus, where Moſes ſheweth, how the people murmured in Rephidim, for want of water; for then Moſes gaue theſe verie names to the place, and called it, *bitter murmuring*, becauſe they ſtroue bitterlie, and contended againſt Moſes; and he calleth it tentation, becauſe they ceaſed to put their truſt in God, and rebelled for want of water.

So by the names, it is plaine what ſtorie is ment, and wee haue in it to learne, firſt how great a crime it is to reſiſt the miniſter of God; for the name of that ſinne, God hath giuen vnto the place for a perpetuall remembrance, what the puniſhment of it hath been: and againe, what it is to fall from our hope that wee haue in Gods prouidence, to miſtruſt him, to feare that he will faile vs; for this is to tempt God: with which ſinne how highlie he is diſpleaſed, the name of the place to this day, beareth witneſſe; which Moſes for that cauſe called tentation. And here againe, let vs learne, how, and in what caſe, we may giue names vnto places, and that is, when the remembrance of the name is a putting vs in mind of ſome ſpeciall worke of God toward vs: as in remembrance of the excellent viſion that GOD gaue Iacob, he called the place Bethel: when God gaue to Abraham the life of Iſaak his ſonne, and ſaued him from ſacrificing, Abraham called the place Iehouah Iireh. Gen.28.19 Gen.22.14

Likewiſe, in remembrance of Gods puniſhments, when he diuided the peoples tongues, he called the name of the place Babell. When GOD deſtroyed, from heauen, the hoaſt of Iſrael with fire, for remembrance of the puniſh- Gen.11. Nu.11.14.

ment,

ment, they named the place Taberah. Many such examples are in the scripture, good and profitable for vs to followe, if wee had hearts that feared God, and had comfort in the remembrance of all his workes: but wee haue left that good worke of our forefathers, and as time corrupteth all things, so it hath here corrupted our manners.

Indeede, we giue names still vnto places, but not now for any conscience toward GOD, the better to remember his goodnesse toward vs: but we erect thereby, monuments to our flesh, and make shrines of pride. Wee doo (I am afraid) as the Prophet Dauid saith: *the wicked doo thinke their houses*
Psal. 49. 11. *and their habitations shall continue for euer, and call their lands by their names.* Wee swell with vanitie, and are puffed vp with pride; & in this haughtinesse of heart, we giue names vnto our houses: this boasting is not good, and of such high minded men the Prophet saith: *They shall lie like sheepe in their graues, and death shall deuoure them:* yea, and all their pompe with them: of this let vs beware, for it is a sinne that cleaueth fast vnto vs, and wee are easilie lead with it: otherwise, if God giue vs humble hearts, and mindes, in the naming of our houses after our owne names, or after other, there is no hurt at all.

Now, where it is said: *they tempted God, and prooued him in the wildernesse, where they sawe his workes fortie yeares:* wee must know, the wildernesse was a terrible and fearful place, ful of temptations, where the people alwaies wanted, sometime meate, sometime drinke, in feare of enemies, in feare of serpents, in much affliction: but what of this? yet if they tempt God, they are rebellious against GOD. For he that made the wildernesse, and all the terrour of it, is not his power ouer it, to saue his Saints? No place, no man, no terror, must ouerthrow our hope in Gods prouidence: or, if it do, we tempt God, and prouoke him against vs: therefore Dauid

uid saide: *though I walked through the valley of the shadow of death, yet I would not feare, because thou art with mee.* Psal. 23. 4.

And let vs neuer deceiue our selues, for if wee bee not, as Dauid was, to trust still in God, yea, though hee seemed to kill vs: Sutely, let our daies be neuer so peaceable, yet euerie occasion will make vs fall from God.

Salomon saith: *if we faint in the day of aduersitie, our strength was neuer great:* and if with the Israelites wee would murmur in the wildernes, with the Israelites we would also rebel, euen in the land of Canaan, for they were no more obedient when they had peace, when their lande flowed with milke and honie, than when they were in the solitarie desert. Pro. 24. 10.

And let vs not looke vpon our fathers example, but looke vpon our selues this day: dooth this peace of the Gospell make vs more thankfull, or more desirouslie to giue our selues to bee seruants of the Lorde, than wee were before, when we felt the prison houses and hoat fires of Idolatrie? The Lord knoweth, and hee iudgeth: and wee are wise, if our hearts bee setled, for no cause at all to leaue our obedience to God: then we may be bold, and say with Iob, if he will kill vs, let him not spare: for wee haue not denied the words of the holie one, let it come that he sendeth. Neither the wildernes, nor firie serpents, nor yet the fruitfull vines, and pleasant springs of the land of Canaan, shall seperate betweene God and vs. Iob. 6. 8.

And here, that God saith, hee did fortie yeares shew his workes vnto them, hee meaneth both Manna, with which he fed them from heauen, and their continuall leading with the piller of cloude, and piller of fire, and all other miracles which hee did before them: wherein appeareth the long suffering of God, and as Paule saieth, *the riches of his bountifulnes and great patience*, which is not ouercome with our Ro. 2. 4.

ſinnes: but hee once promiſed it vnto Abraham, to giue a land vnto them, and all the rebellion of his children, could neuer falſifie his promiſe. This ought to ſtrengthen our faith to the forgiuenes of our ſinnes; wee haue a couenant of God, greater and better than that made with Abraham: euen a couenant made in his only begotten ſonne, through whome hee hath ſayed, hee is well pleaſed with vs, and will remember our ſinnes nor our iniquities any more. And let vs not feare, neither the greatnes of our ſinne, nor the craftines of our enemie, but in a repenting and faithfull heart, truſt vnto his promiſe that cannot change his grace, nor repent him of his mercie for euer. And yet, that wee ſhould not bee here ſecure, and commit ſinne without regard, as men that carrie away the grace of God to wantonneſſe, thinking any outward calling to bee warrant enough of our election: to take away this groſſe opinion, and make vs ſearch better, whether wee be the children of the couenant, or no, therefore hee addeth, that hee was angrie with this generation, and ſaid: *it is a people that doo erre in their hearts, for they haue not knowne my waies, &c.* teſtifying by this threatning, that his promiſes were not to them onely in their birth, that they were the children of Iſraell, but much more in this: if they walked in the ſteps of the faith of Abraham. So all we this day, ſaluation is promiſed vnto vs in Ieſu Chriſt, in a holie couenant, which ſhall neuer be broken: but God will make all our enimies our footeſtoole, and will ſurely take vs into his glorie. But let vs be wiſe, to ſee whether the couenant is made with vs or no; for as, not all that were borne of Abraham, were the children of Abraham; ſo, not all that ſhall profeſſe the Goſpell, ſhall haue the ſaluation of the Goſpell: for there are many drunkards, gluttons, adulterers, couetous men, blaſphemers, liers, contentious perſons, and ſuch other,

which

which ſhall neuer enter into the kingdome of Heauen: yet will they boaſt of the Goſpell of Chriſt: but hee that dieth with Chriſt, and is buried with him, touching the olde man, and as Chriſt is riſen from the dead: ſo by the Spirite of Chriſt, he that riſeth vp into neweneſſe of life, with him this couenant is made, and with none other: and he ſhall be iuſtified by his faith, when the ſinnes of the wicked ſhall fall vpon them.

Further, in this threatning, wee haue to marke firſt the cauſe, euen the peoples ſinne, which the prophet ſetteth out thus: *It is a people that doo erre in their hearts, for they haue not knowne my waies.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne imaginations: and this is onely follie, to forſake the worde of God, the fountaine of all wiſdome, and to followe our owne inuentions, which are vaine and fruitleſſe. So Moſes vpbraideth the people, when they obeyed no longer Gods ordinances, to doo them: but made new lawes vnto themſelues, to liue by. They are (ſaith hee) a nation voide of counſell, neither is there any vnderſtanding in them; by this wee knowe what they are, what wiſdome and counſell is in them, that take away the word of God, and teach their owne traditions. It is a plaine ſentence, *They erre in their hearts, for they haue not knowne my waies:* ſo wee may boldly ſay, it is a fooliſh people, an ignorant people, a people full of blindeneſſe and ſinne, who ſoeuer walke in their owne imaginations, for they haue forſaken the waies of GOD, and now, what wiſdome can there bee in them? And mark that hee ſaith, *they erre in their hearts:* noting, what ſtudie is in them, and how full they are of thoughtes and cogitations, what to deuiſe, euer muſing, euer inuenting, and neuer the better, no quietneſſe is within vs. Deu. 32. 28

So that we are ſure, our owne traditions, the more wee

followe them, our owne fooliſhneſſe dooth the more vexe and diſquiet vs, and we doo nothing elſe, but waſte penſiue dayes, and heauie nights, ſtudying with our ſelues how we may periſh. If thou doubt of this, whoſoeuer thou art, heare the word of the Lord, *They erre in their heart, for they haue not knowne my waies:* if thou heareſt it, and knoweſt it, leaue of their woefull waies, who ſeeke traditions, and erre in their hearts, and haue no peace: and followe the worde of God, which onely giueth light and ſecuritie vnto vs.

Another thing, in this threatning is: *that God ſweareth, they ſhall not enter into his reſt.* This oath is to perſwade vs, that with a conſtant purpoſe, God is iuſt, euen as he is mercifull: & let vs not flatter our ſelues in vaine hope to eſcape his anger, while we will needes walke ſtil in our ſinnes: for in iuſtice and iudgement the glorie of God ſhineth, and no more than hee can breake his promiſe of loue and mercie, made with his Saints; no more will he defile his couenant, in which he hath threatened the rebellious people: but hee will ſurely recompence their ſinnes into their boſome, and his anger ſhall conſume them. Therefore to theſe alſo hath hee ſworne, and hee will not repent him; *they that haue not knowne his waies, they ſhall neuer enter into his reſt:* of this reſt we ſhal haue occaſion to ſpeake hereafter. Now let vs pray, that God for his ſonnes ſake would prepare our heartes to the hearing of his voice, that wee may not bee deſpiſers, as our forefathers haue been, whom God threatned in his heauie diſpleaſure, and hath ſhewed his iudgements towards them, euen as he would: but let vs be as his ſheepe, that doo heare his voice, that his word may be in our hearts, a ſeede of regeneration, by which wee may be borne a new, into holineſſe and righteouſneſſe, to glorifie him that is our God for euer, &c.

The

The ſixteenth Lecture, vpon the 12.13.14.verſes.

12 *Take heede bretheren, leaſt at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.*

13 *But exhort one another daily, while it is called, To day: leaſt any of you bee hardened through the deceiptfulnes of ſinne.*

14 *For we are made partakers of Chriſt, if wee keepe ſure vnto the end, that beginning, wherewith we are vpholden.*

IN theſe wordes, the Apoſtle beginneth more particularlie to handle the former wordes of the Prophet, and ſo to amplifie his exhortation, that in no wiſe the Hebrues ſhould forget to heare and to obey Chriſt their onely Prophet: and firſt of al, in this that the prophet ſaith, *To day:* by which the Apoſtle gathereth, that we muſt not neglect this time of our calling, but whē the voice of the Lord is heard, then we muſt ſhew our obedience: for it is not meete that he ſhould ſpeake, and we ſhould be deafe; nor he ſhould call to day, and we to make anſwere, we wil come to morrow; ſuch looſe regard of the word of the liuing God, becommeth not thoſe that are his Saints, neither dooth our Sauiour Chriſt ſo teach vs himſelfe, when hee ſaith ſo many times: *hee that hath eares to heare, let him heare:* therefore, when the Lord openeth his mouth, let vs erect our eares; and in the day that he dooth teach, let vs learne in the ſame, and glorifie God in his goodnes, this is the plaine meaning

of the Apoſtle in theſe wordes of the twelfth and thirteenth verſe: *Take heede brethren leaſt at any time there bee in any of you an euill heart and vnfaithfull, to depart from the liuing GOD: but exhort one another dailie, while it is yet called to day, leaſt any of you bee hardened with the deceiptfulnes of ſinne:* Beſides this generall doctrine in the words of the Apoſtle, we haue manie things profitablie to note.

Firſt, that here againe, hee calleth them by the name of Brethren, hee ſheweth a great affection of brotherlie loue toward them; for there is no doubt but hee was free from flattering words, and of the aboundance of his heart his mouth did ſpeake; ſo that this teſtimonie of his good will, had great weight to allure the Hebrues the more willingly to heare him.

And we muſt learne a very good leſſon, with what care, and loue, and earneſt deſire wee muſt doo all things to our neighbour. We muſt not as in other things, where we care not greatly whether they come to paſſe or no, ſo vſe our exhortations and admonitions to our brethren: but what we aduiſe them or ſpeake vnto them touching the feare of God, we muſt haue al our heart bent to doo them good, no care, nor deſire, ought to be greater in vs, than this, that by ſome meanes we might doo them good.

This affection the Apoſtle ſheweth, when hee calleth them brethren, and we that this day preach vnto you when we ſay (dearelie beloued) or (louing brethren) or vſe ſuch like names by which wee call you, either wee haue this earneſt affection to winne you vnto Chriſt: or elſe, in the pulpit alſo wee haue learned to diſſemble; I note this now, both to ſtir vp my ſelfe, and to admoniſh other, for I heare daylie ſuch louing names of the people in the Preachers mouthes, and I pray GOD, as much louing affection may be in their hearts vnto them.

Another

Another thing, in theſe words of the Apoſtle taught vs, is this; what the cauſe is why all the day long the Lord ſpeaketh vnto vs, and few regarde it: and the cauſe is an vnbelecuing heart, therefore the Apoſtle ſaith, *Take heede there bee not in any of you an euill and vnbeleeuing heart, to fall away from the liuing GGD:* which wordes hee addeth as a declaration of the former wordes of the Prophet, where hee ſaieth; *It is a people that doo erre in their hearts, for they haue not knowne my waies:* here wee muſt firſt ſee where is the roote and fountaine of our ſinne, which is not farre off from euerie one of vs, in the Eaſt or Weſt endes of the world; but it ſpringeth vp, and is nouriſhed in our owne hearts; and whatſoeuer is euill in vs, here it hath his fountaine: in which we knowe firſt our ſinne is our owne, and of our ſelues it riſeth: accuſe not, neither this nor that, but humble thy ſelf, and confeſſe thy ſinne, which is bred within thee.

It is true, we haue many tentations, but we could not be ouercome of them, if the corruption of ſinne were not within vs: for our Sauiour Chriſt was alſo tempted, yet hee ſinned not, and the cauſe was, when the Prince of this world came vnto him, he found nothing in him; if it were ſo in vs, all tentations ſhould be in vaine: but wee, becauſe wee are borne in ſinne, and no goodnes dwelleth in our fleſh, therefore wee are ſtraight carried as wee moſt deſire, and our owne concupiſcence giueth ſtrength to our tentations.

And againe, heere wee ſee, as our heart is a roote of ſinne: ſo there is no ſinne but commeth from the heart; if thy heart accuſe thee not, bee of good comfort, thy ſinnes are aboliſhed; if thy heart condemne thee, mock not thy ſelf, for thy ſinne abideth. Our Sauiour Chriſt ſaith: *the things come not from without which do defile a man, but they* Mat. 15. 19

doo proceede from the heart that is within: for out of the heart come euil thoughts, murders, adulteries, fornications, theftes, falſe witnes, ſlaunders, and all ſuch things as defile a man: a notable ſentence, and full of godlie comfort in all our life; for when I ſee ſo manie men vexed in minde, this way or that way, ſome vow pilgrimages, ſome obſeruation of dayes, ſome abſteine from meates, ſome one thing, ſome another: in this wauering of manie, my hope is ſtedfaſt, I feare not, meate, drinke, day, time, place, perſon; for all this ſerueth mee, and I ſerue the Lord, before whome when my heart is ſetled in loue and obedience, all the world beſide cannot defile mee: let vs therefore take good heede of this, and wee take good heede to the ſafeſt Tower of defence, that wee haue in all our life; take heede of thy heart, for if it accuſe thee, it will kill thee; if it be on thy ſide, let the heauens fall, yet the ruines of it ſhall not make thee afraid: let thy aduerſaries bee who they will, let their counſell bee neuer ſo ſubtile, and thy deſtruction that is conſpired neuer ſo cruell: yet if thy heart ſhall bee faithfull, thine enemies ſhall feare more than thou, and they ſhall bee aſhamed more than thou; for innocencie aſsiſteth thee, which is ſtrengthened with the arme of GOD, and is not vanquiſhed of a vaine man. Let vs followe then the calling of the Apoſtle, and let vs regarde well our hearts.

Infidelitie, the cauſe of all euill.

Now, as this is the ſafetie of thy life, to haue thy heart cleane: ſo marke theſe words of the Apoſtle, and hee will teach thee how to haue thy heart cleane, *Let there not be in any,* (ſaith he) *an euill heart of infidelitie:* Infidelitie is it which maketh thy heart abound in euil, & if by any meanes, it can get roome to lodge within thee, thy heart is taken, and imagineth from hencefoorth all miſchiefe. When our Sauiour Chriſt ſo many times reproueth ſundrie ſorts of men, he maketh this as a general fault of al, that they are vnfaithfull,

faithful,& slow to beleeue. When S.Paul condemneth thē as reprobate men,which doo neuer see the light of the Gospell, he maketh this the cause of their sinne, that the God of this world hath blinded the eyes of their vnbeleeuing heart.And if wee will bee free from so great a plague, let vs followe this counsell of the Apostle, that there be not in vs vnbeleeuing hearts. Let vs bee, as our Sauiour Christ teacheth Thomas to be,not vnfaithfull but faithfull: whatsoeuer is spoken in the word of trueth, let it haue within vs a sure perswasion.If God say,he will be our defence,and our exceeding great reward: let vs beleeue the assurance of his promise,and knowe he will not leaue his Saints,neither yet forsake them. If God haue promised eternall life to those that walke faithfullie before him, let vs beleeue his word; that a thousand thousand, and ten thousand thousand yeres before him haue none accompt,neither yet any time,which can be expired at the last; but aboue all time, in immortalitie he hath established a dwelling for his Saints. If GOD haue threatned eternall fire, to consume and deuoure his enemies; let neuer our hearts doubt or wauer, through the temptations of the diuell,but let vs acknowledge it in a certaine truth,& beleeue it, as if we heard euen now the fearefull voyce to sound: *Goe ye cursed into eternall fire.* With such a beleeuing heart let me foresee the latter ende, and I shall not sinne for euer. But take now this feare away of those last iudgements, and bring a wauering heart to Gods promises, and the sentence is pronounced ouer thee, because thou hast not beleeued trueth, thou shalt erre in thine heart,and beleeue lyes,till vanitie wast away thy yeares,and thou fall away into the destruction, which thou shalt feele, before thou canst beleeue that it is prepared. 2.Cor.4.

And let vs not onelie beleeue these last things, of which last of all, men must haue experience; but in all things now

incident into our life. Let vs not bee hard hearted, but beleeue the trueth, what it speaketh vnto vs.

Phil.3.19. If Paule say: *The glorie of the wicked is to their shame:* Let vs yet, while we haue time, beleeue it, and cast out such ambitious desires, as most assuredlie shall bring confusion.

1.Tim.6.9. If Paule say: *They that wish to bee rich, they fall into tentations, and into snares, and into many fooliſh and hurtfull desires, which drowne men in perdition and destruction:* why doo wee not beleeue it? and why make wee not our affections as strange from couetousnesse, as we wish to bee farre off from death, and from the graue?

Ioh.14.13. If our Sauiour Christ say: *If you loue me, keepe my commandements:* who hath bewitched vs, that wee should not beleeue the trueth? what meane we to liue in all excesse of sinne, and powre out our selues into riot, and yet still say, we loue the Lord? Surelie (dearelie beloued) one cause is of all; an vnbeleeuing heart hath seduced vs. We thinke we eate of the secrete Manna, when indeede we feede of ashes. Wee cannot see, that GOD resisteth the proude, his iudgements are high aboue our reach: and therefore, wee will set vp our owne praise, and striue for honour, euen vnto death, and wee feare not the shame that wee cannot see.

We know not what the kingdome of heauen is, neither can wee knowe; for our eye cannot see it, our eare can not heare it, our heart cannot comprehend it, neither hath the spirit of God reuealed it vnto vs. And when infidelitie hath thus couered vs, it is no maruell though wee heare in vaine, *It is easier for a Camell to creepe through a needles eye, than for a rich man to enter into the kingdome of heauen:* for wee cannot feare, where wee thinke there is no daunger; wee cannot hope, where we looke for no goodnesse; promises and threatnings are but blasts of winde, where infidelitie

litie hath taken away our wiſedome: let vs now looke into our ſelues, and ſearch our heart and raines, whether wee ſtand in faith or no: for behold, this knowe, and the ſpirit witneſſeth it, there is no ambitious minde aſpiring to honour, no vncleane and filthie concupiſcence of adulterie, no couetous deſires of golde and ſiluer, no ſinfull delights of worldlie minded men, no falling from God, for theſe corruptible and vaine things, but infidelitie is both roote and branch, the beginning and ending: an vnfaithfull heart cauſeth all in all; and let faith but dwell within thee, to beleeue the word of trueth; knowe there is glorie, and honour, and immortalitie, and eternall life to thoſe that patientlie ſeeke the Lord: and indignation, and wrath, and tribulation, and anguiſh vpon the ſoule of euerie man that doth euill. Know that the world is vanitie, and all fleſh is graſſe; that righteouſneſſe is perfect bleſsing, and the feare of GOD is happineſſe; beleeue this, and thou beleeueſt thine eyes to ſee the light of the Sunne, or to diſcerne the darkneſſe of the night, and thou ſhalt neuer fall: were thy temptations neuer ſo many, thou ſhalt ouercome them, till the diuell himſelfe doo flee from thee: let vs therefore pray, and pray continuallie, euen as the Apoſtles praied, *O Lord increaſe our faith.*

The wordes following heere: *In falling away from the liuing God:* they ſhewe, both what it is to bee vnfaithfull, and what worke it hath in vs. For to doubt when the Lord hath ſpoken, or miſtruſt what he hath promiſed, it is to fall away from him: and when wee begin in heart to wauer, and call into queſtion, whether his worde ſhall bee performed, or no; wee lay our ſelues open to the aſſaults of ſinne, and ſoone fall away from the liuing GOD, to our owne vanitie. And this generall rule, that infidelitie maketh vs fall from GOD, wee muſt particularlie applie to all the

works

workes of our life, that we be not hardened (as the Apoſtle ſaith) with the deceit of ſinne: if I fall into daunger, and miſtruſt Gods prouidence, and ſeeke worldlie meanes and vnlawfull helpe of man for my deliuerance, the Prophet Ieremie curſeth this infidelitie, and ſaith: wee withdrawe our hearts from the Lord. If in maintenance of our Common wealth, we ſeeke onlie policies, and doo that which is wiſeſt with naturall men; the Prophet Eſay crieth, woe vnto ſuch, for they fall away from God, they looke not (ſaith he) vnto the holie one of Iſrael, nor ſeeke vnto the Lord. If I vſe lying words, or any deceit, in buying, and ſelling, thinking ſo to waxe rich; I am a lying merchant that am fallen from God: and as Salomon ſaith, *the bread of deceit ſhall bee ſweete but for a while, and then my mouth ſhall be filled with grauell:* and therefore that we may not at laſt be aſhamed, and be guiltie of this great ſinne, to forſake the liuing God, let vs take heede there be not in any of vs an euill heart of infidelitie.

Ier. 17. 5.

Eſa. 31. 1.

Pro. 20. 17.

It followeth now: *but exhort one another daylie while it is yet called to day.* As before the Apoſtle taught vs to beware of the ſinne; ſo like a wiſe teacher he telleth vs heere, how we ſhall doo it, that is, by daylie exhorting one another. So Saint Paule, when he would perſwade the Theſſalonians, to walke as children of the light, and as in the day time, he ſetteth out this rule vnto them, *Exhort one another, edifie one another:* and this is the diſcharge of that great commandement, *Loue thy neighbour as thy ſelfe:* as appeareth by the lawe that is written: *Thou ſhalt not hate thy brother from thine hart, but thou ſhalt reproue him, and ſuffer him not to ſinne.* Thus the Lord hath ordained, and this duetie hee will aske at our hands, in which he will iuſtifie vs, or els condemne vs. Saint Lames ſaith: *he that conuerteth a ſinner from going aſtray, let him knowe it, he ſhall ſaue a ſoule from death, and ſhall couer a*

1. The. 5. 11

Leui. 19. 17

Iac. 5. 20.

multitude

multitude of sinnes. Salomon saith: *The fruite of the righteous is as a tree of life, and he that winneth soules, is wise.* Pro. 11. 30. And the Prophet Daniel in cleare and absolute words speaketh plainlie: Dan. 12. 3. *They that be wise shall shine as the brightnes of the firmament, and they that turne many to righteousnesse shall shine as the starres for euer and euer.*

This duetie, I confesse, is chieflie the ministers, then the magistrates, then the fathers and masters, who are all according to their calling guiltie of bloud, if men perish in their gouernment for want of instruction: but yet, this duetie is also common to all, and none excepted; we ought all to edifie and exhort one another.

There is no excuse of ignorance, there is none so simple, but hath learned the royall lawe: *Thou shalt loue the Lord thy God, with all thy heart, and with all thy soule, and thou shalt loue thy neighbour as thy selfe.* In breach of this duetie, who is so simple, but he can sometime espie the sinne of his brother? in this, let him exhort him after his skil; for though he haue receiued but one talent, yet must he occupie that, els he shall be condemned for a wicked, and a faithlesse seruant. Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Christ. We haue often meetings for the comfort of our life, and many brotherlie feastings are among vs: Take heede wee drinke not our wines in carued bolls, and haue sweete musicke at our tables, and none of vs, as the Prophet saith, remember the affliction of Ioseph; that is (I meane) and none of vs care for Amos. 6. 3. the adulterie, drunkennes, gluttonie, blasphemie of his brethren; for if our meetings be such, our comfort of our meeting will soone bee at an end, and our last mirth will bee in heauinesse.

And heere wee must marke, when this duetie of mutuall exhortation is required: the Apostle addeth, *while it is yet*

called

called to day: this is, as I told you before, while yet life and forgiuenes is offered vnto vs through the preaching of the Goſpell: this is to ſtirre vs vp not to neglect the time of our calling: ſo the Prophet Eſay, *Secke* (ſaith he) *the Lord while he may be found, call ye vpon him, while he is neere.* We haue all our times in which we are called to repentance: if we neglect them, we ſhall not haue them againe, though we ſought them with teares. The day was paſt with the rich man to call vnto Abraham for Lazarus to helpe him, when they were both dead: the day was, when Lazarus lay at his gate deſpiſed of him. The day was paſt with Pharaoh, when he was in the red ſea: the day was, while Moſes and Aaron wrought ſuch miracles in his ſight. The day was paſt with Iudas, when the diuell was now entered into him: the day was before, when Chriſt reproued him of his wicked purpoſe. The day is with vs, while yet we feele our hearts flexible, and our conſcience is touched with the feare of God: the day is paſt, when at the laſt, our hearts ſink downe into infidelitie, and we can no more be ſorie for ſinne; therfore while time is, and we be yet ſure it is the day of health, let vs regard it, and take hold of it, as it commeth: for when it is gone, it is paſt recouerie; and behind, there is no handfaſt to pull it backe againe.

Eſa. 55.6.

It followeth: *Leaſt any of you be hardened with the deceit of ſinne:* wee ſee here, how we be carried into euill, that is, by craftines, and by deceit of ſinne. Sinne neuer appeareth in her owne countenance, no more than the diuell ſheweth himſelfe in his owne ſhape; but as he is a lyar from the beginning, ſo all his doings are deceiuable error; as himſelfe is falſe, ſo are all his doings in falſhood. Saint Paule calleth it, *Iuggling craftines*, to deceiue cunningly.

Eph 4.14.

Now then, if we this day confeſſe that ſinne is of the diuel, why do we not beleeue as the holie Apoſtle beleeueth, that

that the sinner is holden in deceit and error, to do the things he knoweth not? And if in sinning we doo we knowe not what, and as we would neuer doo, if we knewe what wee did: what meane we so willinglie to be deceiued? where is the glorie of our grey haires, or the reioycing of a manlie countenance, when so childishlie wee will be lead into the pit and snares. Wee knowe it is ill, we knowe it is of the diuell, wee hate the name of it, we are ashamed of the light of the Sunne, when we doo commit it, we knowe the ende of it is death, and it bringeth foorth nothing but our destruction: and what hearts haue we yet within vs, of flesh, or of stone? of wisedome, or of madnesse, that we bee still deceiued with such a monster? where bee now our politique heads, and wise counsells, of which wee boast so much, that we be warie men, circumspect in all things, foreseeing harmes, preuenting enemies practises, and I wot not what idle praises of vaine men. For, where is their wit, where is their counsel, where is their sound aduise & deepe considerations, when their greatest and deadliest enemies, ambition, pride, reuenge, vniustice, couetousnes, adulterie, lodge in their priuie chambers, and lye betweene their breasts? Alas (dearelie beloued) what gaine should be vnto vs, if wee with you, and you with vs, should both perish together. How much were it better, that we should admonish one another, and liue together to eternall life? Let vs not then be mocked with the deceit of sinne. And at one word, to all those wise men, of which I spake, and to all you that be present of that number, this I say: and yet, not I, but the Prophet Ieremie, that you may bee sure I say the trueth. When all your vaine praises shall bee scattered into the winde; when the Lord shall cut off all flattering lippes, and make perpetuall silence of these emptie idle blasts; that haue puffed you vp: another, and a truer, and a more enduring

testimonie

teſtimonie ſhalbe pronounced of you, that except you turne, while it is yet called to day, and bee not hardned with this deceitfulnes of ſinne, you are vnwiſe, and ſhall bee aſhamed
Iere. 8. 9. of your groſſe ignorance; for you haue refuſed the lawe of the Lord, and what wiſedome can be in you? This teſtimonie I am ſure is true, and the liuing God hath ſpoken it of the children of men: and how bleſſed are we, if we doo beleeue it? and how much more happineſſe is in one day of our honour, in which wee are wiſe to eſcape the deceit of ſinne, than in ten thouſand daies, in which wee ſhould fall from the Lord of life? This is wiſedome, and he that hath vnderſtanding, let him marke where, and how many are his footſteps, that he be not ouertaken with the ſleights of ſinne.

It followeth now in the words of the Apoſtle: *for we bee made partakers of Chriſt, if we hold the beginning of our ſubſtance ſtedfaſt vnto the latter end:* he amplified before the exhortation of the Prophet, by pondering of this word, *to day:* willing vs not to pretermit the time, but diligentlie to ſtirre vp one another while this day of health abideth. Now, he continueth the ſame exhortation, by waying of the reſidue of the words: *If you heare his voyce, harden not your hearts, as in the bitter murmuring:* ſhewing, that our forefathers example ſhould be our inſtruction, and we ought to take heed by their puniſhments: for, if GOD ſpared not them, how ſhould he ſpare vs? but they, when they heard his voyce, yet they ſinned; and though he ſpake vnto them, yet they beleeued not, and therefore his anger fell vpon them: euen ſo, if now the voyce of Chriſt ſhall be heard of vs, and wee beleeue it not, or els little regard it, as we fall into the ſame example of diſobedience, it ſtandeth with the iuſtice of our God, that wee ſhould bee partakers of like puniſhment. To this purpoſe are the words of the Apoſtle, to the end of this

Chap-

chapter. Touching this 14. verſe, the more to perſwade vs, the Apoſtle ſheweth what great benefit is vnto vs, if wee will be faithfull to heare his voyce, and abide conſtant in obedience of it, for ſo wee ſhall bee partakers of Chriſt. Wee know, this is our hope, and all the aſſurance we haue with God, that we bee made members of Ieſu Chriſt, wee muſt bee grafted into him, and bee made members of his bodie.

Euen as the vine branch, can haue no life nor bring foorth any fruite, except it abide in the bodie of the vine; no more haue we either life or righteouſnes, except we be, and abide in Chriſt. This is the myſtical vniting, and ſpirituall ioyning wee haue with Chriſt; hee is our ſubſtance and being, in the inheritance of glorie: ſo his righteouſneſſe is our righteouſneſſe, his loue is our loue, his life is our life, his ſpirite is our ſpirite, of his fulneſſe wee receiue all: this is a great myſtery which neither our eye ſeeth, nor our hart can vnderſtand: but yet it is a reall ioyning of vs with him, which our faith dooth eaſilie comprehend, and when wee ſhall ſee that wiſdome which could vnite in one perſon, GOD and man, wee ſhall ſee the wiſdome which hath made all vs, the bodie of that head, and members one of another. This great benefite is here ſet out vnto vs, in a ſure promiſe; *we be partakers of Chriſt:* that we ſhould (as I ſaide) bee more moued with ſo great a bleſsing. And here wee haue all to learne a good leſſon, that is, how wee are all ſet free from ſinne, and preſented faultleſſe before the preſence of Gods glorie, and that is, by beeing made one with Chriſt, and appearing in his countenance, for of him onelie it is true; *This is my beloued ſonne in whome I am well pleaſed:* if vnto him wee bee giuen, and with him bee ioyned: then in him wee are alſo beloued, and through him wee bee accepted. This is the ſaluation wee haue by him, Matth.3.

to bee graffed in him, and made partakers of his life. Euen Abraham our father, and before Abraham, Noe, Enoch, Abell, or whosoeuer since haue had highest praise, Iob, Daniell, Samuell, Iohn Baptist, the virgin Marie, all are one before God, not one in himselfe excepted, but all were vnited to Iesus Christ, in whom they were righteous. Were we neuer so full of good workes, our well doing extendeth not vnto the Lord: nor they can possiblie either deserue his fauour, or once come in his sight; but we must leaue all our works in the earth, where they are done, and they must dye with the corruptible hands and feete with which they are wrought; wee must goe naked and bare, and offer nothing but that which is Christs, yea our selues we must present in his bodie; for in our owne persons we cannot possiblie be accepted: haue therefore a wise and vnderstanding faith, knowe how you are made one with Iesu Christ, and there lay the anchor hold of thy hope; for in him it is impossible thou shouldest perish.

It followeth: *If wee hold the beginning of our substance sure and stedfast vnto the end:* this is the condition vnder which we shall bee partakers of Christ; perseuerance and constancie vntill the ende. Our *Substance* as the Apostle calleth it, that is our being, our vpholding, our settled standing, this our estate of vniting vnto Christ, the beginning of this, now wrought in vs, we must hold it, and strengthen it vnto the end, then we knowe we be partakers of Christ: this beginning of our *Substance*, is faith by the preaching of the Gospell, by which wee bee now spirituallie vnited vnto Christ: this faith by hearing the voyce of Christ through which wee are one with him, by the same word wee must nourish it, and keepe it stedfast vnto the ende: this is the same thing which Paule teacheth to the Colossians; that Christ hath reconciled vs in his bodie, if wee abide in faith

Col. 1. 23.

grounded

grounded and ſettled, and be not mooued from the hope of the Goſpel, which we haue heard preached vnto vs: touching this, I ſaid much in the expoſition of the ſixt verſe, now this I will adde: if you will knowe the Church of Chriſt, know it by this marke, it holdeth the beginning of her ſubſtance ſtedfaſt vnto the end: the beginning of our ſubſtance he called before in the ſixt verſe, the aſſurance and reioycing of our hope. Saint Paule (as I tolde you) in plaine words expoundeth it thus: a ſure faith in the Goſpell preached. Now you know the marke of the Church of Chriſt, a ſure faith by the preaching of the Goſpell: take away aſſurance, you take away the faith of Gods elect, for it muſt be ſure, ſtedfaſt, ſettled, vnmoueable vnto the end: if hunger, thirſt, nakednes: if the ſword of the Tyrant, if the ſtormie ſeas, if fearefull viſions of euill ſpirites, if any of theſe make thee feare, in all theſe thus Chriſt reproueth thee: *O thou of little faith:* for if he that made all, be ſtronger than all, if in him thou truſt, thou muſt feare at nothing, but knowe for trueth, that neither height nor depth, nor death, nor life, nor Angel, nor power, ſhall euer ſeperate thee from the loue of God: this therefore (I ſay) firſt marke, take away ſuretie, and take away the faith of Gods Church. Againe, take away the preaching of the Goſpell, and you take away faith: for ſo Paule ſaith, *our faith is grounded in the Goſpell preached vnto vs:* as in another place he ſpeaketh expreſſie, *faith is by hearing of the word of God:* therefore the Goſpell hath this name, to bee called *the word of faith, the hearing of faith, the preaching of faith:* and our receiuing of the Goſpell, is called the *obedience of faith:* neither is it poſsible to haue faith, where thou haſt no word which thou canſt beleeue. Now conſider (I beſeech you) what Church is the Church of Rome; their faith they conceale it not, but thus teach, and preach, that it hath no certeintie: & for the goſpel to warrant

Ro 10.17.
Rom. 10.8.
Gal. 3 2.
Rom. 1.5.

their faith, they ſeeke it not, but ſay: ignorance will ſtirre vp deuotion, and will not ſuffer the people to knowe the Scripture, nay, they ſay they neede it not, but onely beleeue as the church beleeueth: are theſe the people to whome the Apoſtle writeth, that they ſhould ſurely beleeue the Goſpel vnto the end? If light be darkeneſſe, if good be euil, if holineſſe bee ſinne, then are theſe men the Church of Chriſt: but the time is paſt. Now let vs pray, that it would pleaſe God to ſtrengthen in vs a true and liuelie faith, &c.

The ſeauenteenth Lecture, vpon the reſidue of the Chapter.

15 *So long as it is ſaide, To day if yee heare his voice, harden not your hearts, as in the prouocation.*

16 *For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Aegypt by Moſes.*

17 *But with whome was hee diſpleaſed fortie yeares? Was hee not diſpleaſed with them that ſinned, whoſe carcaſes fell in the wilderneſſe?*

18 *And to whome ſware he that they ſhould not enter into his reſt, but vnto them that obeyed not.*

19 *So wee ſee that they could not enter in, becauſe of vnbeliefe.*

HEre the Apoſtle proceedeth to amplifie this exhortation of the prophet, in theſe words, *If you heare his voice, harden not your hearts as in their bitter murmuring*: touching theſe words, you haue heard them before expounded vnto you, therefore wee now will let them paſſe, onelie noting this vnto you, the Apoſtle ſaith; *while it is yet called to day*, that the Prophet had ſaide *to day*, the Apoſtle ſaith;

ſaith; *yet that exhortation is, and yet it is called, to day:* where-
by we learne the prophecies were not for the preſent time
onely, but dailie wee and our children after vs, are admo-
niſhed, inſtructed, taught, in their preaching: ſo when the
Prophet Eſay reproueth the people for vſing their owne
counſell, and ſeeking helpe of the Aegyptians, when they
were in aduerſitie, that wee ſhould knowe it was not one-
ly then Gods will, that his people ſhoulde truſt in him,
and not make them vaine helps of men: but that alwaies,
hee ſhould bee our onelie refuge, the Prophet ſaieth: *now* Eſay. 30. 8.
goe and write it before them in a table, and note it in a booke, that
it may be for the laſt day, for euer and euer. So the Prophet Iere. 45. 1.
Ieremie, mentioneth how Baruch wrote all his wordes,
making them an inſtruction vnto the poſteritie that
ſhould reade them. This our Sauiour Chriſt meant, when
he ſaid, *one ſoweth, and another reapeth:* meaning, the Pro- Iohn. 4 38.
phets labored, and we eate the fruite of their labor; and ſo
Peter ſaith: *that not vnto themſelues, but vnto vs they miniſtred* 1. Pet. 1. 12
thoſe things which now are preached vnto vs, not onely mea-
ning that they are witniſſes of our faith vnto vs, but our
hope, our loue, and all is grounded vppon that foundation.
A leſſon (deerely beloued) well to be marked: for there be
many, now a daies, which make too ſmal account of Gods
Prophets; their boldneſſe in their miniſterie, their ſharpe
condemning of mans fooliſh policie, their rules of iuſtice
and iudgement, a great many caſt them off as things of ano-
ther world, or another people: but wee ſhall ſee that God is
vnchangeable, and his righteouſneſſe is one for euer, and he
hath made his Prophets our ſchoolemaſters, and the ſame
word indureth for euer. I ſpeake not of figures, and ſuch
outward lawes as the Iewes had, for an appointed time,
but Gods iuſtice, & gouernement which is eternall, is con-
temned of vs, if wee caſt away the inſtructions of rule and

of righteouſneſſe whereof the Prophets preach: but wee, becauſe wee will not bring our neckes vnder the yoke of the Lord, therefore we make light account of their prophecies, though as the prophet ſaith; *they be written for euer and euer:* and thus farre of this.

Eſa. 30. 8.

Now let vs ſee, how in theſe words folowing the Apoſtle applieth this exhortation, hee ſaieth; *for certaine when they had heard, prouoked him to anger, howbeit not all that came out of Ægypt, &c.* as if he ſhould alſo adde: but let it not be ſo with vs, let not vs walke in the way of theſe ſinners, which thus prouoked the Lord, and hee was angrie with them: but let vs followe better aduice, and wiſer guides, they did not all murmur that came out of Aegypt: nor all prouoked God; let vs folowe theſe that obeyed, and if they were few in number, yet let vs ſtriue to walke with thoſe few, for their way is better than the waie of the multitude: this is the exhortation heere made, and it ought to be often conſidered of vs.

Many times in the ſcripture, we be taught, to ſet out the examples of good men vnto vs, but eſpecially ſuch examples as are in the ſcripture we ought ſtil to remember them: for, for the ſame purpoſe they are written vnto vs: and if we ſet them not before vs to folow, wee regarde not the voice of God which we heare: this verie example which the Apoſtle biddeth vs now conſider, S. Paule ſaith, *It was written to teach and admoniſh vs, vpon whome the latter ends of the world are come:* and in the eleuenth chapter of this Epiſtle, the Apoſtle reciteth a great number of godlie and faithfull men, by their example prouoking vs, that ſeeing wee haue ſuch a cloude of witneſſes, wee ſhould caſt off ſinne that wrappeth vs about, and ioyfullie runne in the fellowſhip of ſo many ſainctes. This is written to moue vs, and this ought to moue vs, and this wil moue vs, if we quench not

1. Cor. 10. 11.

not the grace of God that is giuen vs: for who of vs this day would not bee as Paule,or Peter, as Abraham or Iſaak, as Ioſias or Dauid? Who I ſay that is wiſe in heart,would not walke in their waies,liue their liues, & leaue their memories behinde them? Or who had leuer be as Simon Magus,or Iudas,as the Scribes or Phariſeis,as Ieroboam or Achab? And why then be we yet fooliſh? If our owne hearts doo ſufficiently inſtruct vs,and the voice of the Apoſtle do ſo earneſtly exhort vs; why do we not learne not to tempt God,as many haue tempted him,and are deſtroyed: but to obey and heare his voice, as many haue obeyed, and their remembrance is in bleſsing? Let vs heare therefore this exhortation. It foloweth: *but not all that went out of Aegypt*; this is added of the Apoſtle to comfort any that were weak hearted; for ſome would think,hath God ſo deſtroyed our forefathers, and made their carckaſſes to fall in the wilderneſſe: they that were in multitude as the ſande of the ſea, did hee make them ſo fewe in number? Of ſixe hundred thouſand men and more, were there ſo fewe left that died not in their ſinnes? What hope can I haue, or how ſhall I ſtand before the face of GOD? Thus I ſay, if anie man ſhould feare, the Apoſtle addeth a notable comfort: they did not all prouoke GOD, that came out of Aegypt; but with whome was hee angrie fortie yeares? Was it not with thoſe that were diſobedient? Here wee learne, wiſely to trie and examine our ſelues, whether we be in the fauour of GOD, or no, and that is by ſearching our owne heartes, whether wee woulde obey his voyce or no: It skilleth nothing what other men are before vs, or what come vnto them; but all is in this, what our owne heartes are before GOD, and how wee obey him: if when any nation haue filled vp their iniquities, and God roote them out, yet let not the faithfull

Num.1.55.

of that nation feare, for God is their God vnto ſaluation: put thy truſt in the liuing God, and though a thouſand fall on thy left hand, and ten thouſand on thy right, yet ſhall no hurt approach vnto thee; denie not the words of the holy one, and though the earth bee mooued, yet thou ſhalt be in peace: for God regardeth thee not by thy father or mother, or by thy countrie; but if thou wert borne among the moſt barbarous people, yet by thy faith thou ſhalt liue. A notable example wee haue in Paule, who ſhewing the great ſinnes of his people, and the vengeance that GOD had executed againſt them, hee maketh ſtraight this obiection; hath God then caſt away his owne people? And anRom. 11. 1. ſwereth; *God forbid, for I am an Iſraelite:* hee held the aſſurance of his election, not by his countrie or brethren, but by teſtimonie of his owne ſpirite, which feared not at the fall of other, but ſtood in the aſſurance of his owne predeſtination. Thus here the Apoſtle comforteth the weake; it is true, God deſtroyed an infinite multitude of his people, yet feare not thou, if thou abide in his obedience: for whome deſtroyed hee, but thoſe whoſe hearts condemned themſelues, thoſe that were diſobedient? He deſtroyed not Caleb and Ioſua, that were of another ſpirite, he deſtroyed not Moſes that was faithfull in all his houſe; and if our hearts condemne vs not, we haue boldneſſe with God, he will not impute our ſinnes vnto vs, but he will grant all our requeſts, and fulfill all our deſires: this reioycing let vs haue in our ſelues, and how ſo euer the world bee moued, no man ſhall take our ioy from vs. It is not ſo with thē which put their truſt in other things, whether it be in the Pope, or in the citie of Rome, or in the multitude of their fathers, or whatſoeuer, in al theſe, is no ſuretie at all: for if God ſhal deſtroy Rome, and all the buildings of it, what will they then ſay? Or what if the Papacie be troaden downe, ſo that none bee

after

after found in that ſeate, is not then al their reioycing done? and what a miſerable faith is it, which is no ſtronger than a mortall man, whoſe ſpirit is in his noſtrels: or, than a walled towne, which is eaſilie battered: is this the rock which Chriſt commendeth, which neither ſtorme nor tempeſt ſhall euer ſhake? nay, this is the blind confidence which the people of Iſrael had in the temple, & in mount Sion, which vaniſhed as ſmoke when the people were led into Babilon, and left the temple naked behind them. So theſe men, when we ſhall ſee ſuch things come to paſſe, they ſhall be aſhamed of the Pope their expectation, and of Rome which was their glorie; but wee will dwell in the defence of our God, with a true faith, committing our ſelues vnto him; & neither Rome, nor Babilon, nor our forefathers, nor our poſteritie, ſhall euer turne away his loue from vs: this comfort is here taught vs by the Apoſtle, in this example of our forefathers; which kept their faith in the wilderneſſe, and were not ſeduced with the multitude.

Now where he ſaith, *with whom was he angrie fortie yeres;* wee haue here to learne what is the long ſuffering of the Lord, who doth not ſtreight puniſh the ſinner, but as he endured the manners of the people of Iſrael fortie yeares, ſo he beareth with vs in all our tranſgreſsions: and ſo the Prophet Dauid ſetteth out vnto vs this example, that *God made his waies knowne vnto Moſes, and his workes vnto the children of Iſrael*, that we might ſee *the Lord is full of compaſsion and very ſlow to anger, and of great kindnes.* And again in the 107. pſalm, reckoning vp the workes which God did for his people in the wilderneſſe, making this an inſtruction vnto vs, of his long patience and goodneſſe, he addeth ſtreight: *O that men would therefore confeſſe before the Lord his louing kindnes, and his wonderfull workes before the ſonnes of men.* If thus we conſider this example and ſuch like, wee are no idle hearers, but

Pſalm 103.

Pſal. 107. 8.

profitablie exerciſe our ſelues in his iudgements; and as we ought to giue him this praiſe, that he is long ſuffering, patient, and of much mercie; ſo let vs knowe what duetie we ought againe to render vnto God for all his goodneſſe; for a great many of vs, we crie with loude voyces, the Lord is mercifull; but we be dumbe and deafe, and haue no hearts, when we ſhould learne what his mercie requireth of vs. Be wiſe then, and learne of the bleſſed Apoſtle Paule, who thus teacheth the Romanes: *The bountifulneſſe of God, muſt*
Rom. 2.4. *prouoke thee to repentance:* for els thou deſpiſeſt the bountifulneſſe, and patience, and long ſuffering of the Lord.

Marke this well (dearelie beloued) and be not mocked: if we ſay God is good, and the Lord is gratious, and full of patience to the children of men, knowe, that our owne hearts doo then anſwere vs; render againe praiſes and obedience to him, that is ſo good vnto thee; for, tell me, what wouldeſt thou thinke of ſuch a child, who, becauſe his father is louing and kinde, would therefore bee rebellious and riotous? what wouldeſt thou thinke of a ſeruant, that becauſe his maſter is gentle and courteous, would therfore be careleſſe in his worke, and not regard him? what ſubiect (think we) were he, that becauſe his Prince is good & fauourable, would therefore bee traiterous, and conſpire againſt him? would wee not giue ſpeedie ſentence againſt ſuch monſtrous and vnnaturall men? and what hearts then haue wee that be here this day, if we will confeſſe this great goodnes of GOD, our King and father, and yet walke in our ſinnes before him? we knowe it to bee true, and we cannot denie it, if ſinne ſhould carrie vs ſtill away, all the day long to bee defiled in it, our conſciences would aunſwere vs at night,
Rom. 2 5. euen as Paule ſaith: This hardneſſe of ours, and hearts that cannot repent, they heape vp vnto vs wrath againſt the day of wrath; when this mercifull father will ſhewe himſelfe,

that

that he is also a righteous and a iust God; and if we do not in time beleeue it, and foresee it now while it is yet called to day, experience, which is the schoolemistris of fooles, shall make vs cõfesse at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the the fault of Israel, why they lied vnto the Lord, and set not their mindes on him, because, as the Prophet saith, *God held his peace, and that of long time:* but why should this fault bee ours, who by their example should learne wisedome: nay, let vs rather leaue them in their waies, & follow the spouse of the bridegrome Christ, who in the day of her calling, though she sleepe, yet her heart waketh, and when the head of her beloued is full of deaw, and his locks with the drops of the night, she despiseth not his long patience, but answereth in the ioy of her heart; I haue put off my coate, how shal I put it on; I haue washed my feet, how shall I file them againe; as the Church saith in the Canticles. Thus let vs answere the long suffering of our God: and howsoeuer he bee angrie with many, as with the Israelites in the wildernesse, he will bee pleased with vs, as with Caleb, or Moses, and we shall enter into his rest. Againe, where it is heere set out, how God was angrie: let vs remember the commandement of our Sauiour Christ to vs: *Be perfect, as your heauenlie father is perfect.* The Prophet Dauid being greatlie prouoked against his enemies, yet would he not hurt them, because (saith he) *thy louing kindnes was before mine eyes, and therefore I walked in thy truth:* So we, if Gods image & likenes shine in our doings, wee are sure wee walke in peace: therefore, where the scripture biddeth, *bee angrie, but sinne not:* how can we haue a better rule, than to see in the word, how GOD is saide to bee angrie with his people. He is angrie heere, because they refused wisedome, and imbraced follie, because they forsooke the worde of trueth,

Esay. 27. 11

Cant. 5. 2.

Math. 5 48

Psal. 26. 3.

Psalm. 5. 4.

and

and followed vaine deuiſes, becauſe they would not enter into the reſt promiſed them, but had more deſire to returne to the heauie labour and bondage of Aegypt. This madnes of the people, the Lord is angrie with, as a louing father that had care ouer them. So, if we will haue holie anger, let it be free from all hatred and reuenge, and ariſe onlie for the profite and well doing of our brethren. Thus we reade our Sa-
Mark.3.5. uiour Chriſt was angrie, when he ſawe the frowardneſſe of the Iewes, who by no admonitions would be made wi-
2.Tim.4.4. ſer. Thus Paule prouoketh Timothie to anger, when he ſaith: *reproue and ſharplie rebuke men, that they doo not turne a-*
Iude.23. *way from the trueth.* So Saint Iude biddeth vs all, if wee fall into companie with froward men, *to ſaue them with feare:* as if we would ſodenlie plucke them out of fire. Thus if we can haue our affections mooued, wee are holilie angrie: for the end of our doing is the profite of our brother. Thus, you that be maſters may be angrie with your ſeruants; God requireth of them faithfull labour, not eye ſeruice, as ſeeking to pleaſe men, but in ſinglenes of heart to do their duetie to him, vnder whom God hath placed them: and in this accompt euerie ſeruant muſt appeare before God. If thou ſeeing thy ſeruant diſobedient or ſlothfull, haſt this reſpect, to be grieued with him, becauſe he offendeth GOD; thine anger is a bleſſed anger; and if thou chide ſharplie with thy ſeruant, thy loue is more acceptable before GOD: but if all thy anger be for thine owne cauſe, for thy meate, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other reſpect thy ſeruant hath done verie ill, in being careles for his maſters buſineſſe, and thou haſt done much worſe, who for a trifle canſt be angrie with thy brother: but if the other bee thy greateſt care, that thy ſeruant ſhould knowe GOD, and doo the duetie which he requireth at his hand, then art thou bleſſed in thine anger, and thy chiding words

are

are as a *ſweete oyntment* (as Dauid ſaith) *that ſhall not breake his head.* Pſal.141.5.

In the words following: *was it not with thoſe that ſinned, whoſe bodies fell in the wilderneſſe:* The Apoſtle here ſheweth, firſt, why GOD was angrie with them, then what puniſhment he laid vppon them: the cauſe of his anger was their ſinne, wherein we ſee, there is no calamitie commeth to the wicked but for their ſinne; and all the chaſticements of GOD, which come vppon them, are to admoniſh them of their euill, that they might turne vnto the Lord. So when the ſinnes of Iſrael were nigh deſperate, and paſt hope of amendment, the Lord ſaith, *he will melt them and trie them: for what ſhould he doo els for the daughter of my people:* noting this to be the extreame remedie, by which if wee be not healed, we muſt die in our euill diſeaſes. Ier.9.7.

So, long before when their fathers were as euill, and had al fallen away from God, and were not amended by puniſhment, the Lord ſaith by his Prophet: *wherefore ſhould you bee ſmitten any more,* ſeeing you fall away more & more: ſhewing expreſſie this cauſe of their plagues, that they ſhould haue turned from their ſinnes. Let this bee a great comfort vnto euerie one, whoſe ſinnes accuſe him, that he is not ſmitten of the Lord, but for his amendement: let him not faint, becauſe the hand of God is heauie vpon him, but let him reioyce, becauſe the mercie of God is offered largelie vnto him; for therfore he is puniſhed that he ſhould repent. A ſingular example wee haue of this, in Manaſſes, the King of Iudah, who had ſet vp all abominations, and multiplied offences without number, but when he was bowed downe with many yron bands, and the King of Aſhur laid him in painfull impriſonment where he could not lift vp his head, then he remembred the Lord God of his fathers, who ſaued not onelie Abraham, and Iſaak, and Iacob, and their Eſa.1.5.

righteous

righteous ſeede, but in his great mercies receiued ſinners into fauour againe: and therefore in his tribulation, he humbled himſelfe exceedinglie, and came before GOD to aske forgiueneſſe for al his ſinnes, which were more in number than the ſands of the ſea, & the Lord was intreated of him, and forgaue all his offences.

Acts.9. So Saint Paule in al his hatred and enuious perſecutions, when he was ſtroken downe, he deſpaired not, but with a good heart which God gaue vnto him, he cried with trembling and with feare, *Lord what wilt thou that I ſhould doo?*

Theſe examples are ſet out vnto vs, which be ſo great ſinners, that we ſhould not deſpaire in our afflictions, but turne vnto the Lord, who offereth mercie vnto vs; and for our ſinnes, be they neuer ſo great, yet the righteouſneſſe of our Sauiour Chriſt, is greater: let vs onlie beleeue, and they are aboliſhed.

Now, as we knowe, the afflictions of the wicked are for their ſinnes, and that when they be chaſticed, they be called to repentance: ſo alſo, we muſt remember, that many occaſions are, why God ſometime chaſticeth his Saints, though their ſinnes are all forgiuen and forgotten: for beſides this that wee ſhould turne vnto the Lord, many other benefites are alſo in our troubles; for in them our faith is tried, that it is accepted of God; and therefore Peter calleth affliction the triall of our faith; for though we ought al to haue a full purpoſe, in wealth and woe, to cleaue vnto the Lord; yet experience bringeth boldneſſe, that our faith indeede is ſtrong, and faileth not. We truſt that we would not forget GOD, in the day of proſperitie; but the Prince and noble man, who are full of peace, they know whether their harts be knit vnto God in loue and obedience, which all honour and glorie cannot ſhake.

We truſt we would not murmure in aduerſitie, but Iob

and

and Lazarus, and men ſo farre oppreſſed with miſerie, they knowe how ſtrong their hope is to endure the croſſe. We may reioyce in the perſwaſion of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleaſing before God: but they may glorie more in the triall of their worke, who haue had experience of euill, and fainted not; and, they may more boldly ſing the ſong of victorie, that they glorie in affliction, knowing that *affliction hath wrought patience, and patience experience, and experience hope*, and their hope ſhall neuer be confounded. This I adde, that we might know, though afflictions be to the amendement of our ſinnes, yet alwaies the Lord reſpecteth not this, but by afflictions doth giue vs greater glorie, and therefore let vs not faint in them, nor bee diſcouraged. The ſecond thing I ſaid we ſhould marke in this verſe, is, what puniſhment God brought vpon them, that is, that their bodies fell in the wilderneſſe: this puniſhment S. Paule alſo expreſſie noteth in the 10. of the firſt to the Corinthians, & therefore is well to bee waied of vs, which ſo oft is ſet out vnto vs in the ſcripture: their deſtruction therefore is our example to beware, and to feare before the angrie iudgements of God; for their deaths were no common deaths, but (as Paule noteth) ſodaine and great deſtructions, as in one day, when 23000. were ſlaine for their fornications: & againe, a great multitude deſtroyed by fierie ſerpents, for murmuring againſt God: and at other times the Angell of God brought many plagues vpon them, in which they periſhed. Theſe heauie iudgements were not executed of God, nor written for vs, that we ſhould forget thē. The Prophet Dauid in the 106. Pſalm, rehearſeth theſe & many other puniſhments of that people: in conſideration of al which, he finallie maketh this exhortation to vs all: *Bleſſed be the Lord God of Iſrael for euer and euer, and let all people ſay Amen*: praiſe ye the Lord.

Rom. 5. 3.

1. Cor. 10. 15.

Pſalm. 106.

If

If Saint Paule applie this, to make it our instruction, that wee should feare, and flee farre from the like sinnes: if the Prophet Dauid in the remembrance of these so many, and so righteous iudgements, doo so earnestlie prouoke vs, to praise the Lord in all his noble acts, and to shewe foorth his praises, and to runne vnder the protection of his hand, to be saued from our enemies; why should wee lightlie let goe these admonitions, and not rather, with faithfull hearts, see what great things the Lord hath done, and consecrate our selues to doo his will, who is the God of glorie: or if wee doo, what hope can we haue to escape his iudgements? he that spared not his owne people, the children of Abraham, the naturall plants which he had planted; how should hee spare vs that were strangers from his couenant, and wild oliue branches, which contrarie to our nature, are by his loue graffed into the naturall oliue tree? Let vs therefore beware by their harmes; & the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and waies.

It followeth now in the Apostle: *To whom sware he, that they should not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other words of the Prophet, all to one purpose, that by a double testimonie, as it were, wee might haue sure hope, that the punishments of God shall not come, if our rebellion doo not pull it downe vpon vs: for the promises of God are for euer true, that at what time so euer a sinner doth repent him of his sinne, the Lord will also repent of all punishments, which he threatned to bring vpon him: neither can wee possiblie stumble and fall downe in our waies, except we be solde vnder our sinne, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearlie taught, that sinne is all the cause of Gods anger.

Ezech.

Now

Now in the latter end he ſaith further, *and we ſee that they could not enter for their vnbeleefe:* in theſe words concluding what is the roote and fountaine of all diſobedience in vs, and that is vnbeliefe, infidelitie, a heart that cannot giue full credit to al the threatnings and promiſes of God, of this by occaſion of the Apoſtles woordes I ſpake vnto you in the former lecture: now that the Apoſtle repeateth it, wee may be ſure as Paule ſaieth; as it was not greeuous vnto him to tell vs the ſame thing often: ſo it is for our ſafetie often to heare it, and therefore I ſay vnto you as I ſaid before, let there be in none of you an euill heart of vnbeliefe, for hence is the prouocation to all euill.

Bring a faithfull heart which with an aſſured aſſent, ſhall receiue the word that is preached vnto thee, & thou art armed with a ſtrong ſhield which ſhall quench all the fierie dartes of the diuell. No man can beleeue what things God hath reſerued for his ſaints, but he muſt needes account all the world to be but dung, to the end he may win Chriſt. Eph. 5.

No man can ſee what are the threatnings of hell fire, which is not quenched, but he will abhorre his ſinnes more than he abhorreth any death, and flee from them, leaſt they ſhould bring him to ſo great condemnation: let vs then bee armed that the darts of infidelitie doo not wound vs, and al the ſhot of other temptations they ſhal ſcarce ſtrike through our eye lidds; true it is, that our fleſh is weak, but an armor of proofe brings it ſtrong defence: So we may be eaſilie ſeduced with the deceite of ſinne, but a liuelie faith wil ſoone lighten our eyes, that we ſhall not ſleepe in death. Though the world be full of all euill concupiſcence: yet, *this is the victorie that ouercommeth the world, euen our faith.* And ſee (I beſeech thee) iudge of the firſt ſinne of our firſt parents Adam and Eue, and by one offence iudge of all: was not Eue ouercome by infidelitie, and firſt did ſhe not doubt of Gods 1. Ioh. 5. 4.

threatnings, before she eate of the apple; when god had said ye shall die the death, did shee not fall to halting and began with peraduenture? Shee could not tell well whether it were so or no. And from this staggering fell she not away to sinne, and turned not till shee fell into the wrath of God for euer? Did not Adam also folow her example? and this corruption let vs bee sure wee haue taken from his loynes, and sucked from his breasts: by it the diuel is strong against vs, but let vs beware of it and bee faithfull, and his strength is broken. The Lion of the tribe of Iudah hath ouercome the crooked serpent, and by faith in him wee shall surelie liue.

This (dearelie beloued) the Apostle here dooth teach vs, a blessed lesson if we can happilie learne it, and in which we shall bee saued for euer more, and all our enemies shall bee our footestoole. And the Lord grant for his Christes sake, that we may be made rich in al knowledge of his wil, and abound in a great measure of faith, that we may cleaue vnseperablie vnto God, and vnremouablie to be ioyned as chaste virgins, with a pure faith: vnto his sonne Christ. And let vs pray, &c.

The

The eighteenth Lecture, vpon the 1. & 2. verses of the fourth Chapter.

1 *LEt vs feare therefore, least any time by forsaking the promise of entring into his rest, any of you should seeme to bee depriued.*

2 *For vnto vs was the Gospell preached, as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.*

YOu haue heard two especial pointes, in which the Apostle dooth amplifie this exhortation alledged out of the Prophet; *To day, if you heare his voice, harden not your heartes, &c.* The first was, that hee saith, *to day:* therefore we ought not to foreslowe the time of our calling, but take the occasion and opportunitie, while it is offered.

Say not vnto the Lord, when he knocketh; goe, and come againe another time: for thou knowest not whether hee will returne or no. Seeke him therefore where he may bee found, and call vnto him while he is neere at hand.

The second poynt, the Apostle stoode on, was, that, *If we heare his voyce, we should not harden our heartes:* teaching vs, that onelie by faith wee shoulde bee fruitefull hearers. And if infidelitie beare rule in our heartes, all preaching and teaching is in vaine, and the voyce of Christe can bee vnto vs, but a sauour of death, vnto death: therefore, when wee heare him speake, let vs faithfullie receiue the Gospell of Saluation at his mouth,

or at the mouth of his minister, knowing he is our onelie prophet, giuen of God vnto vs: of this the apostle now concludeth in the first of this chapter; *Let vs feare therefore least at anie time this promise of entring into his rest being forsaken, any of you may seeme to be depriued:* by this conclusion yet once againe exhorting them, that they would not neglect their onelie Prophet calling them, and so at last bee frustrate of their vaine hope. Let vs heare lay together these sayings of the Apostle; in the beginning of the second Chapter when he had proued our sauior Christ to be God, he saith: *Wherefore my brethren, we must carefullie hearken to the things we heare,* least we fall away as water.

In the beginning of the third Chapter, when he proued him to bee man also, like vnto vs, except sinne, hee addeth: *Therefore my brethren, partakers of the heauenlie calling, consider the Apostle and high priest of our profession, Iesus Christ:* After againe, when he had proued our Sauiour Christ to be our onelie and faithfull Prophet, he confirmeth his doctrine by the word of the Prophet, alledging this exhortation out of him: *To day if you will heare his voyce, harden not your hearts, &c.* Againe, applying these woords of the Prophet, he saith; *See my brethren that there be not in any of you an euill heart, of vnbelief.*

Now, here againe, as a conclusion, *Let vs feare least this promise of entring into his rest being forsaken, wee should seeme to bee depriued:* And as though all this were not enough, in the eleuenth verse after, he saith: *Let vs therefore be diligent to enter into that rest, that no man fall into the euill example of disobedience.*

And yet againe, in the ende of this Chapter; *Seeing wee haue a great high Priest that hath pearced the heauens, euen Iesus Christ the Sonne of GOD, let vs holde fast our profession, &c.*

What

What ſhall wee thinke of all this? What meane theſe often exhortations? ſurelie (dearelie beloued) nothing elſe but that wee bee dull of hearing, and exceeding hard to learne: for tell me, notwithſtanding this exhortation ſo often made, are there not (trowe you) many among vs, which yet regarde it not? Yea, and yet if againe, and againe he ſhould crie vnto vs, would we all obey his voyce? We would, if we were wiſe; but fooliſhneſſe is ſo wrapped vp in our hearts, that I am afraide, all the exhortations, not onelie here made by the Apoſtle, but all other that haue been made vnto vs, thirtie, fortie, fiftie, threeſcore yeares, haue not yet taught vs all that be here this day, with ſingleneſſe of heart and with ſinceritie to loue the Lord: and is it then any maruell, though the Apoſtle hauing compaſsion on his brethrens ignorance, doo this often exhort them in one thing? and if we be weake, ſubiect to the ſame infirmities that they were, let vs thinke it is neceſſarie for vs. Onely I beſeech you take heede, that ſeeing God hath this mercie vppon vs, which he had vppon our fathers, that his word is thus vnto vs; *Precept vpon precept, precept vpon precept:* let not vs bee againe as they were, that not withſtanding all theſe often and earneſt exhortations, ſo plaine to vnderſtand, yet that the Lord ſpeak vnto vs, as with a ſtammering and a ſtrange language, that wee vnderſtand nothing: for Alas (dearely beloued) how vnprofitable were that for vs? And how much better were it, we had neuer heard at all, than ſo often to refuſe the Lords calling? Let this therefore bee our wiſe vnderſtanding in this caſe, and that which ſo often is told vs, let vs at the laſt truelie learne it. Now, touching theſe woords of the Apoſtle, that hee ſaieth: let vs feare, that wee loſe not this reſt promiſed vs, wee muſt not take it, as though the Apoſtle taught that the elect ſhould feare, as though they might fall from Eſa.28.10.

their hope; or, that their election were not sure: for you haue heard before, how he said, *we must hold the reioycing of our hope, with all assurance and constancie vnto the end:* but here wee must consider to whome the Apostle speaketh, that is, to such as are farre off from a true faith, which haue shewed no great regarde to the voyce of the Lord Iesu, which are yet in many tentations of sinne, doubtfull to bee carried away with the deceipts of it. As if at this day the Apostle should preach, when wee see so manie worldlie minded men, so few hungering and thirsting for heauenlie things, in this case, and to such people (considering their outward workes) the Apostle saith: let vs feare, as in deede there is iust cause of feare: for when there is scarce in vs any zeale of GOD, scarce any loue of righteousnesse, but all our thoughts doo wander in worldlie vanitie; if in this case wee should boast of our faith, were it not good to bid vs feare, to take heede that wee bee not deceiued? And what is this against the assurance of the faithfull, that the Apostle biddeth them which are not yet called in holinesse, to feare, least they bee deceiued in their vaine hope.

If it be here saied; the Apostle includeth also himselfe, and therefore this feare is also in the most godlie: I denie not, but in other places of Scripture, feare is commended vnto the most godlie, but the cause of this is, because wee bee all weake, full of infirmitie, readie to sinne: as wee see in Dauid, in Ezechias, in Peter, in all the Saints of God: and therfore this feare is commended in them, which is, a good care and regard of their weakenesse, that they fall not, a care that may driue out securitie, not a feare to take away the the boldnes of faith.

The feare that is cõmended to the godly, what it is.

So when we are bid to feare, it is as when we are byd, to watch, to be sober, to stand with our loynes girded, to haue

before

before vs the waies of God with reuerence, and obedience, it forbiddeth preſumptious and vaine boaſting of ſaluation, when the glorious and feareſull name, *the Lord thy God*, is not regarded of thee.

So, when Saint Paule commendeth our faith, he addeth: *be not yet high minded but feare:* and Iob ſaieth, *If I haue done righteouſlie, I will not lift vp my head.* This feare is a feare of falling into ſinne leaſt wee ſhould offend ſo mercifull a father; it is not a feare of falling from his grace, leaſt hee ſhould take his mercie from vs. A plaine rule of this, Saint Paule commendeth vnto vs all, writing to the Philipians, *with feare* (ſayth hee) *and trembling make an end of your owne ſaluation:* commending lowlineſſe, and humbleneſſe of minde, but yet ioyning it faſt to the hope of eternall life. And this counſell hee followed himſelfe, as hee ſaieth to the Corinthians; *I was among you in weakeneſſe, and in feare, and in much trembling:* Yet hee helde faſt his faith, that *neyther death, nor any creature ſhould ſeperate him from the loue of God.*

Ro.11.20. Iob.10.15. Phi.2.12. 1.Cor.2.3. Ro.8 38.

And this the Apoſtle, euen in this place, teacheth, when hee addeth; *leaſt anie of you ſeeme to be depriued.* For (in deede) he is not depriued, or fruſtrate of any hope, who neuer had hope, but it ſeemeth ſo to ſome, becauſe hee woulde talke of hope. No more can any man fall, who neuer ſtoode: becauſe it appeareth ſo, Saint Paule ſayeth; *Hee that ſeemeth to ſtande, let him take heede hee fall not.*

1.Co.10. 12.

It is moſt certaine, *hope maketh not aſhamed:* but we deceiue our ſeules, in thinking we haue hope; for true hope, as is ſaide heere, is in the promiſes, and they are apprehended with faith, and faith hath feare of ſinne. Where theſe thinges are, no man is depriued of his hope; where theſe are not, hee hopeth fooliſhlie, who had in deede,

Rom.5.5. Rom.4.16.

no hope at all. And hee is saide to fall out, who at the last is founde to haue no inheritance with the Saints, who yet neuer fell out: for in deede, he neuer was within the couenant; according to that, which Saint Iohn saith: *They went out from vs, but they were not of vs; for, if they had beene of vs, they should haue taried with vs.*

1.Ioh.2 19.

This I say, that you may knowe how to answere the enimies of our faith, who would haue vs still to doubt, and neuer to be sure of Gods promises; when they obiect vnto vs these places of feare, wee may answere them, that our feare is our humilitie and casting away of pride: our feare is our reuerend care to walke in the waies of God, if they feare any other feare, we will not feare with them; *For God hath not giuen vnto vs the spirite of feare againe vnto bondage, but he hath giuen vs the spirite of adoption, by which wee crie, abba, father.*

2.Tim.1.7. Ro.8.16.

This is our blessing which we haue of GOD, and in which, wee should alwaies reioyce. I graunt, we doo not here obey God, as wee should: for who is he that sinneth not. We feare many times, and Gods deerest children, are most tempted; so that they are brought sometime euen to hell gates but this we confesse, is our infirmitie, the truth of Gods promises ought to haue greater faith within vs; but it is necessarie we should feele our sinnes, that we might be humbled, and we must dye in our selues, that wee may reigne through the victorie which Christ hath gotten: and in all our weakenesse we wil still confesse, that we may not, nor ought not thus to feare, but much rather to reioyce in the Lord, and alwaies reioyce.

Now, it followeth in the Apostle: *For vnto vs hath the Gospell been preached, as well as vnto them, but the word that they heard profited not them, because it was not mixed with faith, in those that heard it.*

In

In theſe wordes, the Apoſtle ſheweth the cauſe, why hee hath thus applied the Prophets exhortation vnto vs, becauſe vnto vs now the ſame Goſpell is preached, which was preached vnto them: and if wee bee vnfaithfull, how ſhould wee eſcape, but bee partakers of the ſame puniſhments?

This place is well to be marked, which teacheth vs, that the ſame ſaluation is now preached, which was preached before to all Patriarches and Prophets; in which we know there hath been but one way of Saluation, from the beginning of the world; for then this was promiſed, which is now performed: *The ſeede of the woman ſhould breake the head of the ſerpent*: from which promiſe made, there was neuer but one faith of Gods elect, and one way of life, which was Ieſu Chriſt, euen as our Apoſtle ſaith, *Ieſus Chriſt yeſterday, and to day*: he is the ſame, world without end. And this doctrine is not newe, but the Prophets and Patriarches knewe it with vs, and they all beleeued the Catholique Church, and communion of Saints, euen as this day we do. Saint Peter ſaith, *that it was reuealed vnto the Prophets, that not vnto themſelues, but vnto vs they miniſtred thoſe things, which now are preached vnto vs*. And the Prophet Eſay in the 41. chapter, ſheweth, how *God called out all nations*, as it were to diſpute with him, whether there were any ſaluation in the world, but by his free grace: and firſt he asketh, who called Abraham in that couenant of mercie which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I the Lord, I am the firſt, and with the laſt, I am the ſame*: expreſlie teaching, that his people of Iſrael had the ſame ſaluation, which Abraham had; and Abraham, the ſame which all Nations and Countries euer ſhall haue; one ſauing health of all, euen as God is for euer vnchangeable. So Saint Paule, making compariſon be-

Gen.3.15.

1.Pet.1.12.

Eſa.41.4.

tweene vs, and the people of Israel, of whom, here the A-
1.Co 10.4. postle speaketh, he saith: *They eate all the same spirituall meat, and dranke all the same spirituall drinke: for they did drinke of the rocke which followed them, and the rocke was Christ.* And not onelie this one saluation is vnto all; but this also, onelie Christ hath been euer the Prophet and minister, to declare
Cap. 12.26 that saluation; for so the Apostle teacheth, then, and now, his voyce was heard: and as it is said after, his voyce did then shake the earth, yea, before then, in the daies of Noe
1.Pet.3.19. hee was preached *vnto the disobedient people*, who were drowned in the floud, and are now holden in the prison of their sinne. So that this we knowe, in Christ are saued all his Saints, and by Christ they haue been taught all that euer did beleeue. Whereby wee learne, all the sacrifices of the Patriarches, and all sacrifices and ceremonies of the lawe, they purged no part of their sinnes, neither was there anie redemption in them; for the Israelites had not the fathers sacrifices, nor the fathers had their ceremonies, nor wee haue now either sacrifices, or ceremonies, which were in honour among them, yet one saluation is vnto vs all: and therefore, as we may boldlie say vnto thē, for all their ordi-
Hebr.9.9. nances in worldlie elements, they did not purge their consciences, meates and drinkes did not helpe them, who were
Hebr.13.9. daylie exercised in such obseruations: so againe they may say vnto vs, neither our sacraments doo giue grace vnto vs, no more than theirs vnto them; they seale vnto vs the grace that is in Christ, & assure vs of the saluation that is in him; but in themselues there is no health at all. And if wee may say thus, euen of the sacraments instituted of GOD, in so much, that if they should bee made causes of our iustification, and the glorie of Christ should be so giuen vnto them, wee might iustlie call them the beggerlie elements of the world, and vnprofitable things.

What

What shall we say or thinke, of so many childish toyes, and fooliſh fancies, as we haue ſeene of late, when men will attribute ſaluation vnto them? when our owne workes haue this honour giuen them? when Holie water, Bells, Candles, Croſſes, Palme bowes, Agnus deies, the beginning of Saint Iohns Goſpell hanging about your necke: when to theſe things wee attribute power againſt the diuell, whom Chriſt vanquiſhed onlie vpon his Croſſe, what name ſhall wee giue theſe beggerlie things? When Pilgrimages, faſtings, viſiting of mens Tombes, kiſsing of Reliques, purchaſing of Maſſes; when theſe things are exalted and ſaid to purge our ſinnes, what ſhall we call them? what drunkenneſſe, what witchings, what madneſſe, what brutiſh aſtoniſhment hath couered our ſpirits, that wee ſhould beleeue ſuch things? what ſtrange illuſions and ſleights of Satan, haue hid our vnderſtandings, that we ſhould know nothing? The ceremonies ordeined of God himſelfe, the ſacraments of his eternall teſtament, they are but helpes of our infirmities, to leade vs vnto Chriſt; from whom when you ſhall ſeperate them, they are no more Gods holie ſacraments, but beggerlie elements, and our owne phantaſies, and fond imaginations, which are contrarie to Chriſt, euen from our cradle, to exalt them thus, what is it, but a proude liking of our owne preſumption.

This is a cleare proofe, that in nothing is ſaluation but in Chriſt alone: and that one ſaluation hath been from euer, while theſe outwarde thinges haue had manie changes.

And againe, in that Chriſt was then the Prophet, wee are ſure the Patriarches and forefathers did not worſhip God after their owne will and deuice, but onlie as the ſpirit of Chriſt did teach them; from which teſtimonie of ſpirit, when they fell away, all their religion was reiected:

for

for onelie in Christ, GOD was also well pleased: so that, though they had no lawe written, yet were they taught of God, and his sonne was their schoolemaster, to leade them in all trueth, reuealing his will vnto them, euer by such meanes as best pleased him: and after, when God wrote his lawe, he wrote this also as a decree for them to holde euer, that they should neuer adde nor take away, but doo onelie what they were commaunded: and much more now in these last daies, in which our Sauiour Christ hath appeared vnto vs in our owne nature, man like vnto vs, vpon whom wee sawe the holie Ghost to come downe, and God himselfe hath sealed him, in making manifest his owne glorie, speaking out of the cloude: *This is my beloued sonne, heare him.* Much more (I say) wee ought now onelie to heare his voyce, because now more clearlie than euer before, he hath reuealed all the counsell of God vnto vs; but now, the diuell hath been no lesse enuious against the saluation of man, than he hath been before: now also he hath made some to set foorth the imaginations of their owne hearts, and hath bewitched many to followe their damnable waies, by whō the way of trueth is blasphemed, and for their owne traditions sake, he hath made the word of the Lord Iesu of none effect.

This worke hath he wrought in all the Papacie, yet we
Ioh. 18. 36. cannot or will not see his rebellious doings: Christ saith, *his kingdom is not of this world:* yet hath he taught them to make their Bishops Princes, & hath giuen them power ouer life and goods: Christ saith, *The Princes of the nations beare rule*
Mat. 20. 26 *ouer them: but it shall not be so among you:* yet hath he made his first begotten sonne to weare a triple crowne, and all the
Ioh. 4 23. Kings of the nations to come kisse his feete. So Christ hath
Mat. 26 27 taught vs to worship in spirit and truth, to drinke the wine
1. Cor. 14. 19. in the sacrament of his bodie & bloud, to pray in a knowne tongue,

tongue, to eate of any meats without scruple of conscience, to vse holie matrimonie in all estates, as a remedie against sinne: but as though Christ were no Prophet vnto vs, wee haue abrogated these his lawes, and made other contrarie of our owne. This our eyes haue seene, and our eares haue heard, and whether we will or no, we must needes confesse it: yet, some flatter themselues in a marueilous madnesse, and doing al thing contrarie to the Lord Iesu, they say still, they cannot erre; but they shall one day see and know, that Christ is the onlie Prophet of the new testament; and blessed be the Lord God, who hath made vs this day to beleeue it; and while yet the day of health and acceptable time is, to hearken onelie vnto him, and refuse all the vaine inuentions of men. 1. Cor. 10. 27. Heb. 13. 3.

It followeth now in the Apostle: *But the word that they heard, profited them not, because it was not mingled with faith, to those that heard it.* As before the Apostle concluded, repeating againe his exhortation; so in this verse, he repeateth the cause, why they profited not by the word of exhortation, that wee againe hearing the cause of our sinne, should bee made more wise, to take heed of it; and the cause was their infidelitie, because saith he, *the word was not mingled vnto them with faith:* the word of God preached, is as a cup offered vnto vs, of which we must drinke whether we will or no: and one way it is made vnto vs a cup of the water of life; another way, a cup of destruction, and such a liquor, as is of death vnto death; euen as faith or infidelitie is brought vnto it, so it is a cup of life or death. In this similitude, the Apostle speaketh thus: *The word was not mingled to them with faith.*

As men that loue to sit at the tauerne, doo mingle their drinke with spices, or their wine with suger; so we in that most blessed tauerne, in which the word of God is offered

vs

vs to drinke, wee muſt mingle it with the ſweete ſpice of faith, and it is a cup of eternall life vnto vs; otherwiſe, if we be vnfaithfull, we haue loſt our bleſsing, & are fallen from the hope of life. Chriſt, who is the head corner ſtone, in whom the building doth ſtand, he is now to vs a ſtone of offence, at which wee haue ſtumbled and are fallen downe, becauſe wee haue not receiued his word with faith. It is true, the Goſpell is the power of God, to ſaue man, but yet to ſaue the man that doth beleeue, whether he bee Iewe or Gentile: and here we ſee, how God hath ioyned vnſeperablie, his word and our faith: wherefore it is alſo called, *the word of faith:* neither is it poſsible to be faithful without the knowledge of the worde: neither is any knowledge of the word profitable, but being mingled with faith. This (dearelie beloued) is no obſcure doctrine, that you ſhould not vnderſtand it; neither is it taught vs, in ambiguous words, that ye can doubt of it, but it is plaine and plainlie taught; that if we will be ſaued by Ieſu Chriſt, his word muſt be mingled to vs with faith; if we be of the new teſtament, and belong vnto this couenant which is made in Chriſt, to the forgiuenes of our ſinnes, then *we beleeue the word that is preached, and the lawes of God are written in our hearts.* And this S. Paul ſetteth out ſo cleare vnto vs, that it is impoſsible, impoſsible I ſay, for any to knowe the Goſpell, and to be ignorant of it: for this is the Goſpell, as Paule ſaith: *The power of God to ſaue all that doo beleeue:* do you heare this? & do you vnderſtand it? tel me then, what think you of that religion, where this preaching of the Goſpell is holden backe: nay, where they haue been ſo enuious vnto it, that they haue not ſuffered the word to bee in ſuch a language as the people might once reade and vnderſtand it? The Prieſts themſelues vpon whom they laied the worke to ſacrifice for their ſinnes, and to whom they confeſſed their ſinnes, to haue forgiuenes of them.

1. Cor. 1. 21
Heb. 10. 16

Rom. 1. 16.

them. And what (I say) will you thinke of such a people? or what religion haue they? doth not the Apostle say true, there is no saluation but by beleeuing the word as it is preached vnto vs? and doo they say true, that the Masse purgeth our sinnes, the Priest forgiueth them? and the Masse is in latine, the Priest is ignorant, the people are led with vain imaginations; no faith, no word is in all their doing? But it is no maruaile though some men bee robbed of their hearts, and beleeue all the illusions of Satan; for how can a man beleeue the trueth, except the spirit of God be in him? Pharaoh was not taught by all the wonders that Moses wrought in Aegypt. The Iewes were not the wiser for all the miracles which Christ wrought before them. If such things haue happened in the daies before vs, though now the Apostles and Prophets doo all crie, without faith in the Gospell preached, you can neuer bee saued; ignorance is abomination before GOD: and yet the Pope who taketh the worde from vs, teacheth vs no faith, couereth vs with blindnesse, praiseth ignorance in our hearing; if wee embrace him, followe him, loue him, honour him, as Pharaoh did Iannes and Iambres, or as the Iewes did Annas and Caiphas, let vs not maruaile, no newe thing hath happened in our daies. The Lord hath not lightened their mindes, and what wisedome can bee in them; but wee will leaue them to him, who is iust and mercifull: and let vs pray, that his word may bee alwaies mingled vnto vs with faith, that in this great darknesse of the worlde, wee may see light.

One thing els we may here marke, that it is said: *the word did not profite thē, because it was not mingled with faith:* whereby we knowe it is onlie faith that cōmendeth vs vnto God, without which the word is in vaine, the presence of Christ is in vaine, to bee his brother, sister, mother, all is vaine: nothing

nothing but faith carrieth vs with boldneſſe into his preſence. Many ſingular proofes of this, our Sauiour Chriſt ſheweth in many places, when a woman crieth vnto him:
Luk.11.27 *Bleſſed is the wombe that bare thee, and the pappes that gaue thee ſucke.* Our Sauiour Chriſt anſwereth: *nay rather, bleſſed are they that heare the word of God, and keepe it.* When ſome ſaid
Mat.12 50 vnto him: *Behold thy mother and thy brethren would ſpeake vnto thee:* he anſwered againe: *He that doth the will of my heauenlie father, he is my brother and my mother.* In another place, when controuerſie was, how wee ſhould haue life and ſal-
Ioh.6. uation through him, he ſaith to his diſciples: *The fleſh profiteth nothing, it is the ſpirit that quickeneth:* noting in all this, that not his bodilie preſence, not his kinred, not the trauell of his mother, not any thing is imputed vnto vs for righteouſneſſe, but onlie faith, in which we beleeue, according to his Goſpell preached vnto vs; that in his death al our ſinnes are purged, and in his reſurrection we are iuſtified.

This maketh vs acceptable, and without this it is vnpoſſible to pleaſe him: this the Apoſtle teacheth vs here, when he ſaith: *For this cauſe, the word profited them not, becauſe it was not mingled vnto them with faith:* for onlie faith doth all, apprehendeth all, ouercommeth all, and the gates of hell ſhall not in the ende preuaile againſt it: and the Lord increaſe this faith in vs. And let vs pray &c.

The

The nineteenth Lecture, vpon the 3.4.5.6.7.8.9. and 10. verses.

3 *For we which haue beleeued, doo enter into rest, as hee saide to the other. As I haue sworne in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the world.*

4 *For hee spake in a certaine place of the seuenth day on this wise: And God did rest the seauenth day from all his workes.*

5 *And in this place againe: if they shall enter into my rest.*

6 *Seeing therefore it remaineth, that some must enter therein-to, and they to whome it was first preached, entred not therein for vnbeleefes sake.*

7 *Againe, he appoynted in Dauid a certaine day, by to day, after so long a time, saying as it is saide: this day, if ye heare his voyce, harden not your hearts.*

8 *For if Iesus had giuen them rest, then would he not after this haue spoken of another day.*

9 *There remaineth therefore a rest to the people of God.*

10 *For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.*

THis scripture, which now, I haue read vnto you, I must needs confesse, to me it seemeth yet somewhat obscure, neither hath God so reuealed it vnto me, that I dare boldly pronounce, this it is: but, submitting my selfe to any better interpretation, which shall bee shewed of other, according to that which God hath giuen mee: so I will shewe you what I

thinke moſt likely, and ſo much the more boldly I will ſhewe you mine opinion, becauſe, by the grace of GOD, I will ſpeake nothing, but agreeable to all which the Apoſtle before hath moſt plainely taught vs. You knowe, how earneſtly hee hath exhorted vs to hearken vnto Chriſt; what fault eſpecially ſhall make vs neglect it, and that is infidelitie; what great perill wee haue in this ſinne, and that is: *we ſhall not enter into his reſt.* Now, hee teacheth and addeth ſure arguments to his doctrine, how we ſhal auoide ſo great puniſhment, and ſo great ſinne, and how we ſhall bee obedient vnto Chriſt; and that is, by faith, an humble acknowledgement of him to be our Prophet, and a conſtant beleeuing of all his trueth.

This doctrine firſt he ſetteth downe, in theſe woordes; *For we enter into his reſt, that doo beleeue.* This hee proueth firſt, by the manifeſt text afore alledged: for it was ſaide; *To whome I ſware in mine anger, that they ſhould not enter into my reſt:* meaning the vnbeleeuing, and vnfaithfull: therefore we that are beleeuing, and faithfull, we ſhall inherite that reſt. This I thinke to be the meaning of theſe words folowing; *As it is ſaide, to whome I ſware in my wrath, that they ſhould not enter into my reſt.* Now, becauſe the Apoſtle hath reaſoned long, and much, out of this place of the Prophet, and will yet reaſon longer, he wiſely foreſeeth, what might be here anſwered of the Iewes, that this place is of the people of Iſraell, ment of their entrance into the lande of Canaan, vnder condition of obedience of the lawe of Moſes, and therefore rather teacheth them to keepe ſtill thoſe ordinances, than to change them for new, and folow this Ieſus, of whome they haue not heard before. This cogitation might eaſilie ariſe, and they might ſoone bee ſo perſwaded, that the Prophet ſpake of the preſent time: now therefore, in the words folowing, the Apoſtle taketh away this

this offence and doubt, teaching, that not vnto them onelie, but to vs alſo it was ſpoken, and with this caution proueth with other arguments the former doctrine; that by faith grounded in our Prophet Ieſu Chriſt, wee ſhall enter into his reſt.

And he ſaith thus, *Eſpeciallie ſeeing his workes were finiſhed from the foundation of the world.* The woord which is here commonlie tranſlated, although I engliſh it thus: *Eſpeciallie ſeeing*, which I doo becauſe the ſenſe well agreeth, and I know nothing to the contrarie but the woorde may well beare it; ſo now touching the obiection before made, the Apoſtle anſwereth thus: Neither can this bee ment of the reſt of the land of Canaan, in obeying the lawe of Moſes, for when neither the lawe was yet giuen, neither the land once promiſed, yet then was this reſt of the Lorde, into which his people did enter; for the Scripture ſaith, euen at the beginning, *The Lord reſted the ſeauenth day from all his workes.*

Now this obiection thus being confuted, there is alſo in theſe wordes, the ſecond reaſon for proofe of this doctrine before taught, that they enter into the Lordes reſt which doo beleeue: and the reaſon is this. Seeing God finiſhed his woorkes ſtraight from the foundation of the world, ſo that then hee was ſaide to reſt the ſeauenth day, men entred not into that reſt, by the obſeruation of the lawe of Moſes, which was not giuen, nor by any workes of fleſh which were euer vnprofitable: but it is cleare then wee entred by faith, according to this which is written: *to day if you heare his voyce, harden not your hearts:* this argument is plaine in theſe woordes: *Eſpeciallie ſeeing his works were finiſhed from the foundation of the world: for he ſaith in a certaine place of the ſeauenth day thus: and God reſted in the ſeauenth day from all his workes*, but of this argument, we wil

ſpeake againe in the ninth verſe. Here the Apoſtle may ſeeme to ſome of vs, to reaſon not verie ſtronglie: for how proueth he that it is one reſt of which it is ſayd, ye ſhall not not enter into my reſt: and againe, the Lord reſted the ſeauenth day; for the one ſeemeth to bee of God alone, the other a figuratiue promiſe ſet out vnto vs; but this doubt is ſoone takē away: for whē it was ſaid, *God reſted the ſeauenth day*, was it not alſo ſaid, *he bleſſed the ſeauenth day and halowed it*: which is, he appoynted it to this holie exerciſe, that man ſhould leaue off his other thoughts, and conſider the power and wiſdome and goodnes of God in all his creatures, wheron after he gaue his law written: *Remember thou keepe holy the ſabboth day, ſixe daies ſhalt thou labour, but the ſeauenth, &c.* by which it was plaine, that this reſt was the ſame, vnto which they were after called; and thus we ſee the Apoſtles words, how apt they be to his purpoſe.

It foloweth now: *And in this place againe, if they ſhall enter into my reſt.* In theſe woords the Apoſtle teacheth, that this is alſo the ſame reſt which the firſt was; where wee ſee that the reſt of the land of Canaan, was, that they ſhould there enioy peace, and in his holy place praiſe God day and night, who had deliuered them out of the cruel bondage of Aegypt, and from al hurt of the great & terrible wildernes: in ſtead of which, he had giuen them a moſt pleaſant countrie, that flowed with milke & honie. Now vpon the warrant of all this truth, that one reſt hath been from the beginning, though the name may be often named in ſundrie reſpects: as firſt, it was ſo called, becauſe God reſted from his works; againe, becauſe the people entred into a peaceable land, in ſteed of a perilous deſert. ſo vpon other occaſions, this name of reſt is named, but all in one ſpiritual ſenſe, that is, now a ceaſing frō our own works, to do the workes of GOD, and after this to dwell in the peace and reſt of

his

his glorie for euer: therefore, where promise of entrance into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say) the Apostle saith further: *Seeing therefore it remaineth that some must enter thereinto, and they to whome it was first preached entred not because of their vnbeleefe, againe, he appoynted in Dauid a certaine day, by to day saying after so long time, as it is alreadie alledged, to day if you will heare his voyce, harden not your hearts:* in all these words, he concludeth as he taught before, that seeing this rest hath been euer set out, to our first fathers, to the people of Israel, yet they entred not for vnbeleefe, seeing it cannot bee but some must needs enter, for the graces of God must needs be enioyed, therfore in Dauid it is againe said: *To day if you will heare his voyce*, that it might be known, that we which do beleeue shall enter into this rest. So in these two verses, in the conclusion of the two former arguments; to prooue, that onlie by faith, we shall enter into his rest. And this I take to bee the naturall meaning of these wordes in the 3. 4 5. 6. and seuenth verses.

It followeth in the eight verse: *For if Iesus had giuen them rest, he would not haue spoken of anie other rest after.* These wordes prooue by another reason, that the former prophecie is not meant of the land of Canaan, according to the obiection before spoken of; and his reason is this. Ioshua led them into the land of Canaan, a great many yeares before the Prophet Dauid made this exhortation; if therfore it had been meant of that land, to what purpose did Dauid speake thus so long after? could it be threatned vnto them, they should not enter into that rest, into which they had alreadie entred, and dwelt there foure hundred yeares? vpon this reason he concludeth in the 9. verse: *Therefore, there remaineth yet a rest vnto the people of God.*

In the tenth verse, hee sheweth at the last, what this rest

is: that wee ſhould no longer walke in our will, but reſigne our ſelues ouer to the obedience of the will of God, euen as wee looke to enter at the laſt, into that reſt and dwelling place, which is in heauen, not in earth, and which GOD hath pitched and not man, in theſe words: *for he that hath entred into his reſt, himſelfe hath alſo reſted from his own works, euen as God reſted alſo from his.* Thus I haue plainlie as I could, ſhewed you the whole meaning of all theſe wordes which I haue read together vnto you; & I haue the fewer things ſeuerallie to note vnto you in them, becauſe, as you haue heard, the wordes were moſt of them mentioned before; & as occaſion was, then I ſpake of them more at large vnto you; onlie of the other things, which before the Apoſtle ſpake not of, I will note vnto you what I thinke neceſſarie. In the 3. verſe, I tolde you how the Apoſtle taught vs, that this reſt, to which we be called, was the reſt of God frō the beginning, becauſe frō the beginning it is was ſaid, God reſted the 7. day: what we ſhuld learne in this, we may plainlie ſee in the commandement: *Keepe holie the ſabboth day:* for that day was inſtituted for this cauſe, becauſe then God reſted from his workes, and in that day a reſt is commaunded vnto vs, that in it we ſhould doo no manner of worke; and why (dearelie beloued) ſhall we reſt? God is not pleaſed with idleneſſe, hee will not haue vs like the idle men that at the ninth houre of the day, ſtande ſtill idle in the market; but GOD commaundeth vs to keepe that day holie vnto him, which is to ſerue him in it, and not our ſelues. Now, ſeeing in this day we muſt glorifie God, & reſt from our owne works, to conſider his works, from which in this day he reſted, it is plaine and euident, that it is a Sabboth daies worke, wiſelie to meditate in all the works of God: for as Paule ſaith, *they are the wiſedome of God, in which wee ſhould knowe God:* and in them the inuiſible things of GOD,

What is a ſabboth dayes worke.

GOD, that is, his eternall power, and Godhead, that wee should knowe him, and glorifie him, and giue thankes vnto him. So wee reade in the booke of Iob; when Eliphas would perswade Iob to the feare and reuerence of Gods maiestie, he biddeth him behold the starres, how high they are. The Prophet Esay, when hee will assure the Church of the mercie of God, that he will, according to his mightie power, fulfill all his promises, he saith thus; who hath measured the waters in his fist, and counted heauen with his spanne, and comprehended the dust of the earth in a measure, & weighed the mounteins in a weight, and the hills in a balance? In meditation of these great works of God, the Prophet would teach them, to feare no man, but put their onlie trust and confidence in God. So the Prophet Ieremie setteth out the constant course of the day and night, for vs to consider, and in it, to know how vnchangeable the loue of God is to all his Saints. So our Sauiour Christ, by the goodlie colours of the flowers of the field, he would haue vs learne, what a fatherlie prouidence GOD hath ouer his children, to couer their nakednesse, who cloatheth so gloriouslie the vading flower. The Prophet Dauid in many places, and especiallie Psalme 104. doth make a goodlie rehearsall of the prouidence of GOD, in ruling the whole world; thereby exhorting vs to obey God, to hate iniquitie, & concludeth with this excellent sentence: *Let the sinners be consumed out of the earth: & the wicked till there be no more. O my soule praise thou the Lord, praise ye the Lord:* if we by these exhortations and instructions can teach all our senses, our eyes to see, and our eares to heare, so that in the creatures of God, we can see his glory, loue his goodnes, feare his maiestie, expresse his image in al our cõuersation: thẽ are we sure we keepe holie his Sabboths, & we enioy the good beginnings of that blessed rest, into which we shal enter for euer:

Esa.40.12.

Mat.6.30.

Psalm.104. 35.

but if we be vnprofitable creatures in the world; if we haue eyes and ſee not, and eares and heare not, and the ſight and vſe of ſo excellent workes, can ſtirre vs vp, neither to loue nor feare, nor once to knowe ſo excellent a worke man, we are holden in the bondage of a ſpirituall Aegypt, and wander in ſtraunge and vnknowne waies of a ſpirituall wilderneſſe, where we haue neither any water of life, nor any ſecrete Manna, to ſatiate and fill our faint and hungrie ſoules: we walke in the world, as ſubiects of the world, and dwell on the earth as ſeruants of the earth: the oxe and the horſe doo as we doo, they eate, and drinke, and ſee the Sunne, and vſe at their will the day and night, and neuer conſider him who made all theſe things. Let vs not bee like vnto them, but as we haue hearts able to comprehend better things, ſo let vs vſe them, that wee may fill our waies with perfect peace. If GOD haue giuen vs the meane eſtate of life, in which neither we want nor yet abound, but our meate, our drinke, our cloathing is ſufficient vnto vs, let as acknowledge the great goodneſſe of God, who hath ſet in vs an example of that eſtate of life, which himſelfe hath teſtified to bee good for vs, in that praier which he hath taught vs all: *Giue vs this day our daylie bread.* If God haue giuen vs pouertie, colde, nakedneſſe, and much affliction, let vs thinke with our ſelues: How good is God vnto vs euen in theſe daies of calamitie? for hath he not made vs like his onelie begotten ſonne, a man deſpiſed in the world, and of ſmall accompt, who had experience of all our ſorrow and griefe, that wee againe carrying his image, might dye with him, that we might alſo reigne with him in the due time which he hath appoynted. Againe, let me ſee this alſo in my pouertie and affliction; GOD hath by this meanes prepared me ſo, that whatſoeuer is done vnto me, God will impute it as done vnto himſelfe: whoſoeuer ſhall mocke or deſpiſe

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my life, he reproacheth God that thus made me: whoſoeuer ſhall clothe, feede, harbour me, Chriſt accepteth it as his owne, as if he were hungrie, and receiued meate; he were naked, and receiued rayment; what a marke and print of the loue of God is this in me, and how bleſſed is this eſtate, which of ſo manie is thought moſt miſerable? If GOD hath giuen vs high and excellent honour, if I in the middes of my pleaſure, with a wiſe heart can thinke thus: This is yet the place of my baniſhment, my bodie is a priſon houſe in which my ſoule is in bondage, my life is a pilgrimage in which I wander, as in a countrie that is not mine own; and yet, if GOD haue here filled my ſenſes with ſo many delights, if ſuch be the glorie of theſe kingdomes and this nobilitie? if the honor and riches of theſe daies, haue ſo great gladneſſe of heart? O Lord, what are the heauens of heauens, where wee are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maieſtie ſhall ſhine in perfect beautie before vs, where all things ſhall be our owne, and we ſhall bee thine. A happie Lordſhip, a happie Earledome, a happie man, whoſe honor teacheth him thus to knowe the Lord, who hath had mercie vpon him. Theſe and ſuch like meditations & thoughts which carrie vp our mindes from the creatures to the creator, and from our worldlie calling to him that hath called vs, theſe doo leade vs into the reſt of the Lord: theſe are our holie works on the ſabboth daies, and this is our wiſedome in enioying all the benefites of God. But of this meditation I ſpake before vnto you, in the expoſition of the ſixt verſe of the ſecond Chapter. Prouerb. Math. 25.

Now, touching this word whereof wee haue heard ſo much, that is, the reſt of GOD; wee muſt marke how the ſcripture vſeth it; ſometime for the trueth, which is euer one; ſometime for the figures, which haue been diuers.

The true and perfect rest, is that which is now begun in vs; the resting from our owne workes, that is, our dying vnto sinne, and the crucifying of the old man, that wee may giue ouer our bodies vnto the Lord, to be seruants of righteousnes, and that onelie his spirit may reigne in vs, that as Paule
Gala.2.20. saith, it be not now we that liue; but that it bee Christ that liueth in vs; and this rest shall be made perfect in the resurrection of the iust, when wee shall bee ioyned vnto Christ our head, and God shall be vnto vs, all in all.

The figures of this rest (as I said) haue been diuers. The first figure was the rest of the Sabboth day; called our rest, because wee were without bodilie labour, onlie in spirituall exercise, to consider the workes of God, his greatnesse, and power, and goodnesse, and thereby to learne with all our hearts to serue him, and to glorifie him as our onelie GOD: so that all the seuenth day long, while the Sunne shined it preached vnto the people, that they should ceasse frō sinne, and serue God, dye vnto the world and liue in him. Another figure of this spirituall rest, was the land of Canaan, called their rest, because they ceassed from the fearefull trauell of the solitarie wildernesse, and from feare of enemies which alwaies arose against them; and from their bondage before in Aegypt, now inhabiting a quiet countrie full of all fruite and pleasure; and their spirituall exercise in this rest, was, to see from what miseries God had deliuered them, what blessings he had giuen thē, how mightilie he saued them from all hurt of man and beast, and euerie creature: and therefore now, in a holie rest and quietnes, to be thankfull vnto him, to serue him, to trust in him, to rest vnder the shadowe of his wings. Another figure of this rest, was also the temple, of which it was said: *This is*
Psal.132.4. *my rest for euer:* here will I dwell, for I haue a delight therein; called also the rest in respect that before, the tabernacle

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and the Arke was carried from place to place, but now it was settled for euer in mount Sion: the spirituall exercise of this rest, was, that GOD had now made knowne vnto them his statutes and ordinances, in which they should liue, his couenants and promises were sure vnto them, and that they should not imagine vaine thoughts, or followe their owne deuises, but abide in the waies of God, acknowledging them alone to be the waies of life, & so giue ouer themselues to walke in them. These were the figures of this spirituall rest which abideth for euer: and vnto vs now to whom figures haue ceassed, this rest is set out clearelie in it selfe, that we should liue in it, ceasse from our owne works, doo the workes of our God, and worship him in spirite and truth, hauing according to this exhortation of our Apostle, our Sauiour Christ our onlie Prophet, to rest in his worde; our onlie Priest, to rest in his sacrifice for sinne; our onelie King, to rest in his defence; our onelie head, to rest in his nourishment; who onelie with his blessed spirit feedeth vs to eternal life, and worketh in vs all in all. This is that kingdom of God, which we are taught to pray, that it may come and prosper: and this is it that the Prophet Esay saith of the roote of Ishai, *that in those daies his rest should bee glorious:* Esa. 11.10. this is the trueth figured in all the former restes of the Sabboth, of the land of Canaan: of the temple, as Zacharias full of the holie Ghost, doth most plainly shew. *This is* (saith he) *the oath which he sware to our father Abraham, that he would* Luc. 1.74. *grant vnto vs: that we being deliuered out of the hands of our enemies, might serue him without feare, in holines & righteousnes, al the daies of our life:* & this rest hath in it, as Paul saith, *a pure hart*, that is, vnfeined & constant loue; *a sincere faith*, that is, holie & true religion; and, *a good conscience*, that is, peace toward God through Iesus Christ: & these properties of our rest (dearlie beloued) marke thē wel, that we may know the

place,

place, where wee dwell in peace: and least wee thinke foolishly, that we are at rest, when yet we are tossed in the tempestuous sea; our religion must bee pure and vntouched; from the curious and entising fancies of philosophie, from
Col 2.8. traditions and decrees of men, from superstition of the elements of the world; as meate, drinke, daies, times, and such other: to bee short, pure from all things, which Christ our onlie Prophet hath not taught vs. And how can we thinke then, that we are yet in this rest, if wee bee holden with decrees: *Touch not, taste not &c*, if Counsels, and fathers, which are diuers, and daylie renued, doo leade vs with their sundrie iudgements; what rest is in my religion, if thus I must walke vncerteinlie? It was said of the first rest: *What I com-*
Deut.4. *mand thee, doo that onlie:* this rest is now aboundantlie confirmed vnto vs, more amplie than before, as Christ is greater than Moses: and how then doo wee seeke after any instruction, but onlie after the word of Christ alone. Againe, seeing in our rest is vnfained loue; contentions and strife, and quarels are cast out; how doo we say, we are entred into our rest, when this dissention is among vs one with another: let vs looke vnto it well, to whom it belongeth. It is a grieuous thing to trouble the peace of the Church; so is it a grieuous thing to see truth lye hid, or despised; therefore iudge not you rashlie, nor condemne any mans worke before it bee tried. Wee are called vnto a rest, and let vs nourish our peace: whosoeuer fall out with vs, let vs not fall out with them, but let vs seeke the trueth in loue, and so shall be built vp the decaied places of Sion: & to our selues
1. Ioh.2. euerie one of vs this I say, yet not I, but Saint Iohn, *that he that loueth his brother, he hath no offence in him whereat another should fall:* and therefore in any controuersies that can arise in the Church, if we feare God, let vs followe this rule; let vs not do any thing for vaine glorie, for honour, for riches,

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for pleaſing men; for if we doo, we may bee aſſured, offences will ariſe, and wee ſhall bee guiltie of them: but if onlie Gods glorie, and the loue of our brethren doo conſtraine vs, God will giue vs the ſpirit of wiſedome and peace, and we ſhall not bee offences vnto any; but this let you and me commit vnto the Lord with our heartie praiers, and he will bring to paſſe a good worke in our eyes. Againe, our reſt muſt be in al trueth; and how doo ſuch men ſeeke the glorie of this reſt, which fill the world with lying and flattering, which call good euill, and euill good, light darkneſſe, and darkneſſe light. The Prophet Amos complaineth of the Iudges of his time, that they were ſo corrupt through bribes, that they were readie to ſell the people for old ſhoes; if he were aliue now, he would adde to this another complaint, that ſome preachers are alſo ſo corrupt, that they wil ſell the trueth for a mourning gowne. Let a man bee now neuer ſo blinde, that hee walke as at midnight when it is noone daies, yet you ſhall finde ſome preacher will commend his ſight: if a man were as blacke as the blacke horſe ſpoken of in the Apocalipſe, that nothing were in him but ſhadowe and darkneſſe, yet he ſhall finde a blacke Prophet, with a blacke mouth, and a headlong tongue, to make him as white as the white wool, or as white as the white ſnow: and if a falſe tongue could colour him more than that, it is ſet to ſale, and it is eaſilie bought. But haue ſuch men care of our bleſſed reſt? or doo they delight in the glorie of it? doo they thinke that in the Church of Chriſt it will be euer ſuffered, that the ſweete and coſtlie garments of Gods Saints ſhall be taken from them, and made a ſpoyle for ſtraungers? or he that goeth about this, ſhall he not diſquiet our peace? leaue off then you that feare the Lord, leaue off to ſell the praiſes of faith & of religion, to thoſe which neuer ſought and enquired after them. Remember Elihu ſaith; if I ſhould

Amos.8.6.

Apoc.4.4.

giue

Iob.32.22. giue titles, my maker would destroye me; doo not therefore iustifie the sinner while thou liuest. Thou fooliſh praiſer, and the fooliſh praiſed, what ſubſtance is there in you, but a blaſt of winde? let vs then leaue off lying, and ſpeake euerie man the trueth from our hearts, and ſo let vs enter into our reſt, and dwell in the peace of Gods Church together. Now, one word more, touching this reſt: the ſeuenth day is called the Lords reſt; the land of Canaan, is called his reſt; the temple, his reſt; the Goſpell, his reſt; yet were not all theſe his reſt, but figures & preſentations of it; as times, places, meanes, by which wee ſhould reſt in him: yet had they the name of the reſt, as thinges liuelie preſenting the reſt vnto vs, and in which wee enioyed the ſpirituall reſt: and thus it is in all Sacraments, becauſe they preſent vnto vs Gods graces, and his holie ſpirit worketh in the miniſterie of them, the more to aſſure our faith; they are alſo named the things which they preſent vnto vs.

Now, touching the Sabboth day which is heere mentioned, you ſee, from the beginning it was a figure of our ſpirituall reſt in Chriſt: ſo that as all figures in him haue ceaſed and are complete, ſo the obſeruation of that ſeuenth day hath alſo ceaſed, and the trueth of it muſt ſhewe it ſelfe, which is, that not the ſeuenth day, but all the dayes of our life, our thoughts ſhould bee with God, and our workes to his glorie: and thus the old Sabboth was ceremoniall, and is now abrogate, euen as you ſee; for that Sabboth is now our Saturday, in which we lawfullie occupie our ſelues in all honeſt labour of our calling. Another end of that Sabboth was according to the manners of men, neceſſarie for them then, and now neceſſarie for vs: and that was, that they might haue a time to meete together, to worſhip God in the congregation, to make publique praiers, vſe his Sacraments for ſtrengthening their faith, heare his lawe, and

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his Prophets, that they might learne his iudgements, and edifie one another in the knowledge of God: this end of the Sabboth muſt needes bee perpetuall, as long as our weakeneſſe needeth mutuall helpe, and as long as it is meete wee ſhould openlie ſerue the Lord: to this end the commandement is ſtill read vnto vs, *Remember thou keepe holie the Sabboth day:* which now is our Sunday ordeined by the Apoſtles examples, that the ſuperſtition of the Iewiſh Sabboth ſhould bee taken away; and kept holie, that thus we ſhould occupie our ſelues in that day; otherwiſe the olde Sabboth can poſsiblie be kept of vs, no other way, but as the Apoſtle here teacheth vs in the 10. verſe, that as we ſee God reſted in it from all his works; ſo we in all our life, muſt reſt from our owne workes, that is, we muſt not haue our care or regard of the fleſh, to accompliſh the deſires of it; but, as wee are bought with a price, ſo wee muſt yeeld our ſelues ſeruants vnto our Lord, and offer vp our ſelues a holie and liuelie ſacrifice, to doo his will: and thus farre of this text. Now let vs pray &c.

The

The twentie Lecture, vpon the 11.12 & 13. verſes.

11 *Let vs ſtudie therefore to enter into that reſt, leaſt any man fall after the ſame enſample of diſobedience.*

12 *For the word of God is liuely, and mightie in operation, and ſharper than any two edged ſword, and entreth through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, and of the ioynts, and the marrowe, and is a diſcerner of the thoughts, and the intents of the heart.*

13 *Neither is there any creature, which is not manifeſt in his ſight: but all thinges are naked and open vnto his eyes, with whom we haue to doo.*

IN this 11. verſe, the Apoſtle maketh his laſt proofe of Chriſt to bee our Prophet, becauſe the force of this word of God, agreeth not but with the maieſtie of his perſon, and ſo entreth into a notable deſcription of the vertue and power of this word, making earneſt exhortation, that we would vſe the great benefite of it, and therefore he ſaith firſt: *Let vs therefore ſtudie to enter:* that is, let vs labour, let vs be carefull, let vs giue all endeuour, let vs care and trauell that wee may enter: thus ſhaking off all ſluggiſh dulneſſe, and quickening them from heauineſſe of ſpirit, as vnto a thing of great weight, he calleth vs with great care and ſtudie to giue our ſelues vnto it. And here, in this word, *let vs ſtudie:* we haue a plaine interpretation of that he ſaid in the firſt verſe, *let vs feare:* for the whole verſes, that and this, as you may ſee, haue one and the ſame meaning: there he ſaith,

ſaith, *let vs feare, leaſt forſaking the promiſed reſt, wee ſeeme to be fruſtrate:* that is, leaſt by ſuch vnfaithfulneſſe as was in them, wee alſo make the promiſe to vs in vaine; here hee ſaith, *let vs ſtudie to enter into this reſt, leaſt we fall into their example of vnfaithfulneſſe:* thus the exhortation being all one, it is manifeſt, that this word, *let vs feare*, which he vſed firſt, hath the meaning of this word, *let vs ſtudie*, which he vſeth now: ſo that this is (as I told you then) the feare of Gods children, a careful ſtudie and endeuour, to walke faithfullie before God. And another good leſſon we may here learne: ſith the Apoſtle ſaith, *let vs ſtudie:* it is plaine wee ought not to nouriſh in vs, (as the manner of the world is) a careleſſe ſecuritie, to ſpeake and think of our hope in God, with a ſecure minde, as if we cared not greatly for it, or longed not much after it: ſuch a careleſſe minde is altogether vnmeete for the profeſsion of the goſpell of Chriſt: and it is a thing that we doo all vnderſtand, none can excuſe himſelf by ignorance, we knew the fault by the triall of our own heart, when we think of God, and his heauenly kingdome, what part and fellowſhip wee haue in it, wee can tell how our heartes are then affected; if it bee our ioy, our comfort, our conſolation: if it draw our delight and ſtudie after it, then are we children of that kingdome, then wee obey this calling of the Apoſtle, which is here, *Let vs ſtudie to enter into this reſt:* but if we can thinke or ſpeake of the kingdome of heauen, as we would ſpeake of far countries, for talke ſake, to heare what is ſaide of them, but without any care whether we ſee them or no: then wee are ſeduced with the deceit of ſinne, and this exhortation of the Apoſtle is made in vaine vnto vs. And let vs not here, deceiue our ſelues to think, we haue our cares for the life to come, when we haue no care at all for it: our nature is here verie blind; and beleeueth eaſilie her owne vaine fancie: not onely Scribes and

Phariſeis, and ſuch froward ſinners, doo preſume much of their own righteouſnes, and glorie in themſelues, but euen Gods good people are ſoone beguiled with ſelfe loue: the
1. Cor. 3. 3. Corinthians talked much that they were wiſe, that they were ſpirituall and holy men, but S. Paule ſaith vnto them; ſeeing ſuch contentions, emulations, ſectes, are among you, you are yet children and you are carnall. So we (dearely beloued) if we will ſay we feare before God, our care, our ſtudy, our heart is in the kingdome of God, and yet wee laugh when we talke of his iudgements, make our ieſtes & rimes with his holy word; or if wee be nothing moued in ſpirite when we ſpeak of it, then are we not ſtudious, but careleſſe, ſecure, negligent, and we heare not this exhortation of the Apoſtle, *Let vs ſtudie to enter into his reſt*: and thus is this exhortation ended, made out of the words of the Prophet: *To day if you will heare his voyce harden not your hearts, &c.*

It foloweth now. *For the word of GOD is liuelie and mightie in operation, and ſharper than any two edged ſwoorde, and entreth through, euen to the diuiding aſunder of the ſoule and the ſpirite, and of the ioyntes and of the marrowe, and is a diſcerner of the thoughtes and the intentes of the heart, neither is there any creature which is not manifeſt in his ſight, but all thinges are naked and open vnto his eyes, with whome wee haue to doo.* In theſe wordes, the Apoſtle ſetteth out the nature of the word of GOD vnto vs, vpon what occaſion, wee may eaſilie ſee: hee hath taught that Chriſt is our onelie Prophet, and wee haue no other ſchoolemaſter to teach vs, and inſtruct vs in the waies of God; he hath alſo earneſtlie exhorted vs to heare his voyce, and faithfullie to hearken vnto him, leaſt wee fall into the condemnation of others, who haue beene deſpiſers afore vs, and whoſe iudgement wee ſhould not eſcape, for the word of GOD woundeth, euen into the ſoule of the ſinner: thus hee commeth to this deſcription of the ſtrength and force of Gods woord,

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as may appeare by his owne wordes going before, *leaſt wee fall into the ſame example of diſobedience:* thus prouing it that we cannot eſcape, becauſe the word is ſo ſtrong and mightie. And this doctrine of the Apoſtle, let it this day be our inſtruction, if wee doo beleeue: or if wee thinke the Apoſtle ſaieth true, that the woord of God hath ſo great power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for how great a ſinne muſt it needs bee, to deſpiſe a thing that is ſo precious, and how great perill is there in it, to prouoke a thing againſt vs which is ſo ſtrong? If it were but the roring of a Beare or Lion, it would make any of vs afraide, yet could it but only pearce into our eares: if it be but the voice of thunder, it ſeemeth to make the very earth to ſhake, yet is it but a bodily ſound, & the ſpirit heareth it not a whit: what then? whē he ſpeaketh whom the marrow within our bones doth heare, how truly ſaith the prophet of him, his voice ſhaketh not onely the ſea, and the drie land, but the very heauens alſo? and can we haue yet any excuſe, if wee heare not him that ſpeaketh ſo loud? if we beleeue not him, to whom our own harts beare witnes of his trueth? Or if wee feare not his word, whoſe voice ſhaketh both heauen and earth? Or are we borne of God, if ſo great vertue & power of God haue no feeling in vs? No, no, be not deceiued, God is not mocked, his ſheepe heare his voice, we are not borne of him, but we are borne of hard rocky mountaines, a ſtonie generation, nouriſhed & fed of cruel Tygers: if ſuch inſtruction, ſuch teaching preuaile not with vs. Heare then (dearely beloued) heare and learne, that we may be edified: let our hearts be ſoftned, that we may haue the words of God, written in thē. And ſeeing we haue ſo excellent a prophet, let vs be thankfull ſcholers, and grow vp in the knowledge of his doctrine, that it neuer bee imputed vnto vs, that wee haue hardened our hearts and would not knowe his waies. And to the ende Agg. 2. 7.

we may take the more heede, let vs marke theſe wordes of the Apoſtle, in which he ſetteth out vnto vs, the great force of the word of God: the word of God (ſaith he) is liuelie, and ſharper than any two edged ſworde, &c. This place is well to bee weighed of vs; for of purpoſe the Apoſtle ſpeaketh to teache vs what the word of God is, and what power it hath, both to quicken the faithfull, and wound the diſobedient vnto death: whereunto ſo euer the Lord doth ſende it, it ſhall doo his will; no time, no place, no perſon, can poſsibly change it: no creature can breake the force of it; the woork that is appoynted for it to doo, it will aſſuredlie bring to paſſe. Let ſoule and ſpirite, ioynts and marrow, heart and thoughtes, ſtriue ſtill againſt it, it will wound all, and pearce through as a ſharpe ſworde: euen as all thinges are naked and bare before the eyes of the Lorde who ſpeaketh; neither let any man euer thinke, who ſo euer hee bee, that heareth or readeth this worde of GOD, but that it worketh in him the will of God. Euen all wee here preſent this daie, when after this ſermon ended, wee ſhall returne to our callings, know it aſſuredly and think on it, as you are in your way, that the word ſpoken is entred into you: if it haue quickned your faith, it is the word of life; if it haue killed your old affections, it is the ſeede of your new birth: if it haue done you no good, it hath detected your corruption, & accuſeth you in your own conſcience: for change it you ſhall not, make it fruiteleſſe you cannot: there is no defence againſt the ſtrokes of it, but it pearceth through to the place, to which it is ſent; if it light in faithfull places, it bringeth the power of God vnto ſaluation: if it fall where infidelitie is, or diſobedience, it maketh the heart as flint, or as an Adamant ſtone. This is the effect of the Apoſtles meaning in theſe woordes, which you haue heard. The Prophet Eſay to the ſame purpoſe,

vſeth

vſeth an apt ſimilitude, who ſpeaketh thus in the name of the Lord. Surely, as the raine commeth downe, and the ſnow from heauen, and returneth not thether, but watereth the earth, and maketh it to bring foorth and budde, that it may giue ſeede to the ſower, and bread to him that eateth: ſo ſhall my word be, that goeth out of my mouth, it ſhal not returne vnto me in vaine, but it ſhall accompliſh that which I will, and it ſhal proſper in the thing whereto I ſent it. This Iohn Baptiſt taught vs, going before Chriſt to prepare his way, when he cried to the people: *Euerie vallie ſhall be filled,* Luk.3 5. *and euerie mountaine and hill ſhall bee brought lowe,* crooked things ſhall be made ſtreight, and the rough wayes ſhall bee made ſmooth, and all fleſh ſhall ſee the ſaluation of GOD; meaning hereby that all offences and ſtumbling blockes ſhould be taken away, no power in the world ſhould bee ſo great, which ſhould not giue place to this woord, which is the power of God to ſaue all that doo beleeue.

The Scriptures are full of ſuch teſtimonies of the nature and ſtrength of Gods word, to teach vs, both to feare before it, and to humble our ſelues, for it will preuaile: and alſo to trie our hearts, that it may haue in vs, a good and profitable worke, rather to renue vs in the ſpirite, than to harden vs in the deceites of ſinne: but let vs now come to the words of the Apoſtle, and examine them all in their proper meaning.

It is ſaide firſt, *the word of God is liuing*, which propertie may be attributed to the word of God, in diuerſe reſpects: firſt in reſpect of vs, becauſe it quickneth vs into a ſpirituall life, and without it wee are in darkneſſe and in the ſhadow of death; therefore it is a liuing word, and *the ſeede of our newe birth.* So Saint Paule ſaieth, to the Corinthians, *in* 1.Pet.1.23. *Chriſt Ieſu I haue begotten you through the Goſpell:* and Saint 1.Cor.4.15 Iohn ſaieth, *of his owne will hath he begotten vs with the woorde* Iacob.1.18

of life: expreſlie calling it, the liuing word, or the worde of life, becauſe it quickneth vs (as I ſaide) into a ſpirituall life, wherein without all doubting wee are taught aſſuredlie to knowe, that if euer wee will become the children of God, that we ſhall no more liue our ſelues, but that Chriſt may liue in vs; thus we muſt bee borne, and thus wee muſt bee made a newe, in taking in to vs the ſeede of the woorde of God, and then as new borne babes deſire the ſincere milke of it, that we may grow thereby into the fulneſſe of our age in Chriſt. If the papiſtes did well vnderſtand this, they ſhould alſo vnderſtand with it, that themſelues were baſtards and no children, as being borne of mortall ſeede of fathers, of counſels, of decrees, of Popes, not of the immortall ſeede, which is the word of God. Another cauſe why the word is called liuing, is in reſpect of it ſelf, becauſe it is eternall, and abideth euer, according to the nature of the liuing God, whoſe word it is: ſo Saint Peter expreſlie calleth it, where he ſaieth, wee be borne a new of immortall ſeede, by the word of the liuing God, and abiding for euer: therefore attributing life and immortalitie, vnto the worde, becauſe it is of the liuing and immortall GOD; of which we ought to learne, that there is no wiſdome, no inſtruction, no diſcipline, by which we can apprehend eternall life, but only the wiſdome and inſtruction of the word of God: for what an abſurd thing is it, that the wiſdome of man, which is vaine, as man is vaine, which is tranſitorie, earthly, and is aboliſhed, ſhould leade me into that life which fadeth not, but is eternall in heauen? Yea, what an abſurd thing (I ſay) is it, ſeeing we our ſelues and all that is in vs, before the preſence of the Lord muſt needes be changed, ſo that no man poſsibly can ſee him and liue, yet to thinke, that our wiſdome can leade vs vnto him, or our reaſon can approach vnto the places where his glorie dwelleth. Surely (dearely beloued)

1. Pet. 2. 1.

beloued) this is much more folie, than to seeke to gather grapes of thornes, or figges of brambles; for it is to seeke for light in darkenesse, and for life in death: for out of a corrupt minde and a froward heart, wee seeke for holie obedience and immortalitie, as many as say, that without the word of God they can please him: the papists do not yet vnderstand this, and therefore they weary themselues with their owne inuentions, and multiplie ceremonies in their churches, which God will cast out as he hath begun, till their madnes be made manifest to all nations.

Another cause yet there is, why the word of God is called, *liuing*: and this cause most agreeable to this place; that is, because it entreth with power into euerie part of vs: so that, as our life is dispersed into euerie part, and wee feele it, both in griefe and pleasure: euen so, the vertue of the word of God pearceth into euerie member, to bruse, (as the prophet saith) the verie bones, or to fill them with marrow and fatnesse: this sense is plaine, and agreeable to all the words folowing, and in this same meaning Salomon calleth it also: *A liuing word*, as his wordes are plaine: *The light of the Lord is the breath of man, and it searcheth al the bowels of the belie*: where also he calleth the *word, light*: because it shineth in mans heart as in a darke place, and trieth out all the secrets of his thoughtes: in this meaning, here the word is called liuely, as I tolde you before, the more to stirre them vp, not to neglect so high a Prophet as the sonne of GOD, whose word came with maiestie and power vnto them. Prou 20.27

The second title here attributed to the woorde, is, *that it is mightie in operation*: meaning, that it hath in it, force and vertue, able to subdue all enimies, and bring vs in obedience vnto Christ: this vertue of the woord, Saint Paule notablie setteth out to the Corinthians, magnifying his

2.Cor.10.4 Apoſtleſhip by this meanes, *our weapons* (ſaith he) *are ſtrong by the power of God, to caſt downe holdes, wherewith wee ouerthrowe immaginations, and euerie high thing that is exalted against the knowledge of God, and bring into captiuitie, euerie thought to the obedience of Chriſt, and haue readie vengeance against all diſobedience:* how ſo euer a man magnifie himſelf, or a man exalt himſelfe, in which arrogancie of ſpirite hee ſeemeth (as it were) buried in ſinne, and his heart hardened againſt the grace of God, yet let him heare this woord, and let it oft fall into his eares, for it is as the Prophet ſaieth, *a* Ier 3.29. *hammer*, which breaketh the ſtone in peeces, and is able in the power of God, to mollifie his heart; or, if the ſinner bee ſuncken downe ſo deepe, that hee will not riſe, it will cruſh him downe deeper, that he may periſh in his ſinne, and ſo Ier.5.14. God ſaieth to his Prophet Ieremie: *I will put my woord into thy mouth, and it ſhall bee as fire, and this people ſhall bee as wood, and it ſhall deuoure them.* And this is it Saint Paule expreſſely witneſſeth, to be the onely meanes to glorifie GOD, to 2.Cor.2.16 preach the trueth of his word vnto all; for ſo (ſaith he) we are alwaies a ſweete ſmelling ſauour of Chriſt vnto God, as well in thoſe that periſh, as in thoſe that be ſaued, to the one a ſauour of life vnto life, to the other, of death vnto death. I would we that are preachers, could learne and beleeue this, it would make vs leaue our vaine babling and much talke of philoſophie and prophane thinges, and fill our mouthes onely with the woorde of the Lorde: for this onely is mightie in operation, the other hath at all no ſtrength, no ſtrength at all in this behalfe to glorifie GOD, or to conuert a ſinner; but ſtrong to delude the people with idle ſoundes, ſtrong to tickle our eares with fond delight, ſtrong to puffe vs vp with pride of our wittes, but more weake then water to teach vs true repentance: for proofe I ſay, let the ſinner come ſoorth, that hath beene conuerted by hearing

hearing stories or fables of Poets, I am sure there is none; for faith is onelie by the word of God: or let the preacher come foorth that vseth such things, and doth it not either to please men, or to boast of his learning: for this he knoweth that the word onelie, not prophane things, conuerteth the people; and why then doth hee vse them? The Lord saith, by his Prophet Ieremie: *If they had stand in my counsel, and had declared my words to my people: then they should haue turned them from their euill way, and from the wickednesse of their owne inuentions:* a plaine testimonie why our preachings are vnprofitable to the people, euen because we speake in our owne fancies, & vse exhortations of our owne head. Ierc. 23. 22. And againe, in the Prophet Malachie, the Lord declareth what couenant he made with Leuie, and how he promised to blesse his labours in the teaching of his people: *The lawe of trueth* (saith he) *was in his mouth, and there was no iniquitie found in his lips: he walked with me in peace and equitie, and did turne many away from their sinnes.* Malac. 2. 6. Can any thing be spoken plainer? hold fast the word of God, commit the fruit of thy worke to the strength of it, and thou shalt finde it as is heere said, *mightie in operation*, and thou shalt conuert many sinners. Let them tell me now, all that haue eares to heare, what madnesse is it, to fill the peoples eares with vnknown tales, and sweete words, in which is nothing but a deceitfull sound, and leaue the word of God, mightie in working, to conuert their soules.

And you (dearelie beloued) who delight in such vanitie, and make the preacher transgresse for your fancies sake, let mee but reason with you, as Saint Paule reasoned with the Galathians. Tell me, whether by such tales, or by hearing the word of God, haue you receiued the spirit, that is, whereby were you conuerted from your vanitie vnto the liuing God? was it the word of trueth, or els Gentile sto-

ries that wrought this vertue in you? and are you so foolish, that when you haue begun in the spirit, you will now go forward in the flesh? let vs leaue then this great abuse: both you, to turne away your eyes to follie, and the preacher to vse the pulpit like a Philosophers chaire. We may alledge sometime, a storie or prophane sentence, I denie it not, but then it is good doing it, when the remembring of the saying bringeth necessarilie into memorie, the word of God also, for which it was alledged, and giueth light vnto it, for a more cleare declaration of the trueth: yet, when the storie is told, and remembred by it selfe, there is then but a fooliſh delight of a vaine man, to helpe him in his talke, to multiplie idle words; there is no edifying in it all.

The third title of the word, now following, is this, *that it is more sharpe than a two edged sword:* and this similitude is often made in the scripture. The Prophet Esay, preaching the promises of God, he saith: *his mouth is like a sharpe sword.* And Saint Paule giuing armour to a Christian soldiour, by which he may kill his enemies, he biddeth him *take the sword of the spirit, which is the word of God.*

Esa.49.2.

Eph.6.17.

So, in the first and nineteenth Chapters of the Apocalipse, the sonne of God is described *with a two edged sword proceeding out of his mouth:* meaning by these speaches, no other thing, but that by the preaching of the Gospell, Christ should get the victorie, and bring all enemies in subiection vnto him, euen as the Prophet Esay saith: *He shall smite the earth with the rod of his mouth, and with the breath of his lippes shall he kill the vngodlie:* by which wee doo learne, that the more we pray, *Thy Kingdome come:* and the more wee wish the prosperitie of the Church, the more wee must striue to make the word of GOD knowne vnto all: for that is the sword and scepter of his kingdome.

Apoc.1.16 & 19.15.

The next title heere attributed to the word, is, *that it entreth*

treth into the diuision of the soule and the spirit, and of the ioynts and the marrowe. By soule, here he meaneth, that part of vs, in which our affections are, as ioye, sorrowe, loue, hatred, anger, mildnes, or any such motion in vs of good or euill. By spirit, he meaneth, the most excellēt part of vs, in which is reason, wisedome, vnderstanding, to consider and meditate of all the workes of GOD. By *ioynts and marrowe*, he meaneth all the members of our bodie: and thus S. Paule vseth these words of soule, and spirit, and bodie, where he saith to the Thessalonians, as it is in the fifth Chapter: *The God of peace sanctifie you wholie, that your spirit and soule and bodie, may be kept blameless vntill the comming of Christ:* teaching vs, what is a true christian, when his mind thinketh, his soule desireth, his bodie executeth nothing, but what is faultlesse before God and man. 1. Thess. 1. 23.

So, when the word is said to diuide betweene the soule and the spirit, it noteth the mightie worke of it in the reprobate, to wound all their thoughts and desires with feare and terrour, and with astonishment of heart: contrarie in the elect, it crucifieth the old man with all the concupiscences & the desires of it. When it is said to diuide betweene the ioynts and the marrowe; it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to work vncleannesse with greedinesse being hardened, or to sanctifie them in the power of God, that they may bee seruants of righteousnesse vnto him, being mollified. To bee short, in soule, spirit, ioynts, marrowe, the Apostle meaneth, that the word once heard, the whole man is touched, and al that is within him, feeleth streight a change: except a heauier iudgement be vpon him, that he haue eares and heare not: wherein yet the word hath a work, & maketh him fall deeper in the sleepe of sinne: if we will learne, examples are before vs of good & euill, what to leaue, or what to choose.

The

The Prophet Abacuch, foreseeing the state of Christes Church, what danger should be vnto it, euen then to be oppressed againe, when it was not yet halfe growne vp, he saith: *When I heard it, my bellie trembled, my lips shooke at the voyce: rottennesse entred into my bowells, and I trembled in my selfe that I might rest in the day of trouble.* Here wee see the word diuiding betweene the ioynts and the marrow, how it distempered the Prophets whole bodie, because of the heauie threatning of the Lord, and an excellent blessing was vnto him, for this feare and trembling at the voyce of the Lord, in the day of trouble he had rest. So the Prophet Esay, at Gods threatning against his Church, that euen in the daies of Christ, her peace should bee broken off, and her flourishing glorie should againe be shadowed, he crieth: *my leanesse, my leanesse, woe is me:* as if he had said, it consumed his flesh, and wore away his beautie, to heare the voyce of the Lord against his people: if thus we feare indeed at Gods threatnings, and as his Saints doo vnfainedlie reioyce at all his promises, a good worke of his mightie word is in vs, and it is his power to saluation; but if we be despisers, and regard not the word that is brought vnto vs, a while wee may seeme to be in peace, as the sicke man in his sleepe feeleth not his paine, but the word will wound at the last the spirit, and we shall feele it in our flesh, what we haue despised. Wee reade in Daniel of Belshazzar, a proud King, in the middes of his Princes and all his royaltie, he saw a hand writing, and the worde of the Lord was before his eyes; streight his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another; such feare and terrour came vpon him, when the voyce of the Lord did pronounce his iudgement. And not onelie thus, but wee see it further, the wicked not only wounded, but also slaine with

Abac. 3. 16.

Esa. 24. 16.

Dan 5. 6.

the

the word of God. When many of the rulers of the people of Israel, led the people to most shameful Idolatrie, the Prophet Ezechiel was sent to preach vnto them, and when he prophecied before them, Pelatiah the sonne of Benaiah, one of the Princes which seduced the people, he died in his presence? A like example, is, of Ananias and Saphira, who at the voyce of Peter, did both fall downe dead: so true it is that the word is forceable, to diuide and enter betweene our reines, that is, to slay the wicked, and to quicken the godlie. Last of all, it is here said, that the word discerneth betweene the thoughts and intents of the heart, meaning, that howsoeuer the hart of man is prepared, the word of God directeth it, either more to bee hardened with the deceits of sinne, or wholie to bee renewed to the loue of righteousnesse. Ezec.11.13. Acts.5.1.

It followeth now: *Neither is there any creature which is not manifest in his sight, but all things are naked and open vnto his eyes, with whom we haue to doo.* These words shewe an excellent proofe, of all the former things spoken of the word: for, seeing it is the word of God, how should it not haue the power of God; if among men, as euerie one hath most power, so his word is most feared: how should it not bee, but God, who is the searcher of our hearts and reines, and is almightie ouer all, but that his word should haue of his nature, vertue and power, to make the proud to feare, and to comfort the humbled. Let vs therefore now bee wise in time, and let the word of the Lord fashion all our hearts; if it doo not, yet it worketh still, and we shall one day knowe what voyce wee haue despised: for as it is heere, that all things are open vnto his eyes; so we shall heare his voyce, when in all things it shall shewe his power. It shall speake vnto all creatures, and they shall heare it: the earth and sea shall bring the bodies which they haue consumed: the fire

shall

ſhall yeeld againe his aſhes, and the ayre her dead; the elements ſhall melt away, and the heauens ſhall vaniſh: the Lord ſhall ſpeake, and the dead ſhall all ariſe: then ſhall wee too late bewaile our madneſſe, which haue heard before this voyce, and regarded it not. And this let vs learne with it, if ſuch be the ſtrength of Gods word of it ſelfe, when yet he ſhall multiplie this power, & make it alſo eternal which is infinite, what ſhall we ſay then; but, O Lord who ſhall abide it: when he ſhall pronounce, *Go you curſed into eternall fire:* what condemnation ſhall be vpon the wicked: ſurelie (dearelie beloued) as it is greater than our hearts can imagine, ſo yet in this ſimilitude, wee may ſee, as it were an image of it: for as his word diuideth betweene ſoule and ſpirit, marrowe and bones, cogitations and intents; ſo wee knowe that in euerie part of them, the wicked ſhall feele Gods anger: head and arme, hand and foote, backe and ſide, ſhall haue experience of his anger: all the thoughts of their hearts ſhall be wounded with death, and ſo much the more vnſpeakable, becauſe their bodies ſhall feele and their mind knowe the immortalitie of death, and euerlaſting deſtruction that is vpon them: which extreame wretchedneſſe, no horror of darkneſſe, no weeping and gnaſhing of teeth, no gnawing of conſcience, no eternall fire, doth fullie and enough ſet out vnto vs.

But this we leaue to the reprobate men, who euen to this day haue ſold their hearts to conceiue miſchiefe, and it repenteth them not. Let vs feare now in the day of health, and better things are appoynted for vs. Wee ſhall heare another voyce, *Come ye bleſſed into eternall life, poſſeſſe the kingdome prepared for you from the beginning:* which voyce ſhall enter deepe, and into all our members, bring a ſenſible feeling of the loue of God, and his great glorie, when with heart and minde wee ſhall ſee and knowe our inheritance

with

with God in eternall glorie: whereunto, if now wee bee raiſed vp, and the promiſes of God begin within vs, this vnſpeakable and glorious hope, (ſo that our hearts bee faſt holden in the loue of it, neuer to change for worldlie vanitie, or rather ſhame, worſe than vanitie: for with what name ſhall wee name it, that is exalted againſt the Lord) if, I ſay, thus the word of God be vnto vs, we haue ſealed it, that his word is liuing, and entreth into the diuiſion of the ſoule and the ſpirit: and we haue been fruitfull hearers of all this long exhortation, which the Apoſtle hath made, and ended, to ſtirre vp his brethren, faithfullie to heare this Prophet of God, his ſonne Ieſus Chriſt, and our Sauiour, who hath reuealed all his will vnto vs.

And thus farre of this former part of the Epiſtle, in which wee are taught, that Chriſt is our onelie Prophet: but the time is paſt. Now let vs pray &c.

The

The one and twentie Lecture, vpon the residue of the Chapter, the 14. 15. and 16. verses.

14 *Seeing then that wee haue a great high Priest, which is entred into heauen, euen Iesus the sonne of God, let vs hold fast our profession.*

15 *For wee haue not an high Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.*

16 *Let vs therefore go boldlie vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.*

WE haue heard (dearelie beloued) how the Apostle hath taught, that Christ is now our onlie Prophet, and what care wee should haue, diligentlie and faithfullie to hearken vnto him, if wee will not be guiltie before God, of great condemnation and iudgement. The reasons are of the Apostle to prooue him our onlie Prophet: first, because, GOD sending his onlie begotten sonne into the world, made man like vnto vs, and reuealing the will of his father vnto vs, the excellencie of his person inforceth vs to confesse, that God ordeineth him alone to be our Prophet.

Againe, he was faithfull in the house of God, and then what needeth any other Prophet vnto vs? Thirdlie, he was more honorable than Moses in this office, & many waies to be preferred afore him; therefore no other prophet is to be

be ioyned with him. Fourthly, the Prophet Dauid ſaide: *To day, if ye heare his voyce, &c.* which we muſt needes vnderſtand, to be a perpetual prophecie, and therefore accompliſhed in Chriſt, whome we muſt heare, if we will beleeue, and be ſaued. Laſt of all, the force and ſtrength of the word of God, is ſuch, as it muſt needes warrant the maieſtie of God in Chriſt the author of it: and as none other hath that glorie, ſo none to be our Prophet but he alone; vnto al thoſe reaſons, he hath added, as you haue heard, earneſt exhortations, to giue more weight vnto them, for the better perſwaſion of his brethren, to whome he writeth.

Now, hee beginneth the other principall point of this firſt part of the Epiſtle, that is, to proue that Chriſt is our onely prieſt, which diſputation hee continueth to the eleauenth chapter, as we ſhal (God wiling) heare. He beginneth it firſt with an exhortation, as he vſed the like often before, and, as I ſaide, to make vs more carefully regard his words. *Sith then, we haue a great high prieſt, who hath entred into heauen, Ieſus the ſonne of God: let vs holde this profeſsion:* the force of this exhortation, is in the excellencie of the prieſthood of Chriſt, ſecretly compared with the prieſthood of Aaron, who was in nature their brother, in perſon weake as other men, in office, earthly, entering into a tabernacle made with hands, in vertue, a figure of a better ſacrificer, himſelfe not profiting at all: but Chriſt is another high prieſt, in nature the ſonne of God: in qualitie, great and full of glorie: in office heauenly, entring before God to be our meditatour; in vertue holy, and perfect himſelfe, to purge our ſinnes. This the Apoſtle noteth, calling him, high Prieſt, great, entring into Heauen, and the ſonne of GOD: and ſo much the more wee are guiltie before him, if wee ſhall not holde faſt, and profeſſe all his inſtruction and doctrine. Now, leaſt wee ſhould thinke the Apoſtles exhor-

tation is weake, and that he taketh it for graunted, which is in controuersie (for hee calleth our Sauiour Christ high priest, which yet it seemeth he hath not proued) wee must consider what hath been spoken before, and so wee shall see good arguments in this exhortation for the proofe of his cause. Hee hath taught him, to be the sonne of God, made man, reuealing vnto vs the counsell of his father, purchasing a most glorious inheritance for vs, and setting vs free from the bondage of the diuell, in which wee were holden vnder the feare of death, which things before witnessed of our Sauiour Christ, and necessarilie proving him, for the same cause, to bee our priest, according to that trueth, in the beginning of this disputation: hee calleth him, our great high priest. So hee began before in the third chapter: *Consider holie brethren, the Apostle and high priest of our profession:* not yet hauing particularlie spoken of those offices, but calling him by those names: because, according to the description of his person before made, it must needes followe, that hee was both our priest and Prophet.

Another argument of his priesthood, is, that hee was here in earth, afflicted as wee bee, submitting himselfe to death, from which he is risen, and now ascended into heauen; therefore he is our priest, crucified for our sinnes, risen for our iustification, and making now intercession for vs before God his father. Thus wee see, vpon how good warrant the Apostle in the beginning exhorteth them to acknowledge Christ their priest; and thus much touching this entrance of the Apostle, into this disputation, and why he vseth such words.

Now, touching the matter. To teach that our Sauiour Christ is our onely priest, he first sheweth by the works of Christ, what is the office of the true priest, & that is, that he

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be great and strong to beare all our infirmities: then, that he make an entrance for vs vnto God, induing vs now with faith and boldnesse of his spirit; and finally, giuing vs his grace and saluation; which things, as they were neuer in Aaron, nor in all the sonnes of Leui, so they haue clearelie appeared in Christ, and therefore with boldnesse let vs draw vnto him; to this effect is this exhortation. Now, where he saith: *Sith therefore we haue a great high priest, who hath entred into the heauens, Iesus the sonne of God, let vs holde this profession:* I would we could here learne of the Apostle, to be wise. The excellencie of our Sauiour Christ, both of his person, and of his doings, was a strong perswasion vnto him to giue glory vnto Christ alone. Seeing Christ was the sonne of God, full of power to do al he would, who had entred into the presence of his liuing father: what man is he shall ioyne himselfe vnto him, to claime a part and fellowship in that work, which Christ hath taken vpon himselfe? Or, who that may haue his hope and reioycing in Christ, will cast it off, to glorie in a mortall man? This madnesse was so great in the Apostles eyes, that as a thing, which it grieued him to remember, so hee beseecheth his brethren neuer to let it sinck into them: but rather, seeing Christ was vnto them such a one, let them abide in him, and hold fast his profession. Thus wee at this day, let vs strengthen our faith, and answer al our aduersaries: if the question be, whether iustification bee in our owne works, let vs say; seeing Christ the sonne of the liuing God, hath beene conceiued of the holy Ghost, and borne of a Virgin, and sanctified himself for vs, fulfilling all righteousnesse in his flesh, and offering vs freely of his fulnesse to bee made holie before God, wee will holde this profession; and wee that are but dust, and full of euill, wee will not ioyne our selues with so excellent a Sauiour; wee renounce our righteousnesse,

and the righteousnesse of our fathers, the righteousnesse of Abraham, of Paule, of Peter, of the virgin Marie: and the righteousnesse of Christ shall bee our righteousnesse alone. If wee bee asked, whether the Masse bee a sacrifice for our sinne, let vs answere; seeing Christ the immaculate Lambe of GOD, by his eternall spirite, hath offered vp once his owne bodie vpon the crosse, and giuen eternall redemption to those that doo beleeue: if an impure priest, of polluted members, will presume to bee one in this businesse: let his sinnes bee imputed vnto him, who with vnchaste hands, will needes crucifie againe the sonne of GOD: wee will none of his cursed workes, but will holde our profession. Christ is our sacrifice and sacrificer alone: and he is the propitiation for our sinnes. So in all other points: if Christ who came downe from Heauen, and is in the bosome of his father, hath taken vpon him to bee our Prophet, let vs holde this profession, and not care what flesh & bloud can say vnto vs. If Christ, to whom all power is giuen in Heauen and in Earth, who is King of glorie, and sitteth on the right hande of maiestie in the highest places, if he haue taken vppon him to lose the woorkes of the diuell, and set vs free from his bondage, why holde wee not this profession? Or why runne wee to holie water, bells, candels, crosses, and such vanities: as though they helped Christ in his worke? Or if all our enimies thinke they can confute this, that here wee say, let them answere vs; how is the reason of the Apostle good against the priesthood of Aaron, that it is abolished, and no other sacrificers are, but Christ: because hee is so excellent a priest, the sonne of GOD, the great high priest, and hath entred the Heauens. If this dignitie of his person, prooue the priesthood onelie to bee his, why dooth not the same proove all these things we speake of, to be done & wrought by him alone?

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or how is it poſsible, that his prieſthood, for the excellencie of it, cannot ſtand with the prieſthood of Aaron, which yet was glorious: and that it ſhould ſtand with the filthie ſtinking prieſthood of a greaſie handed pope; which is loathſome to ſee and heare? Or how can his glorie beare no fellowe in his prieſthood, and yet beare the fellowſhip or any partnerſhip with other, in the office of a King and Prophet? Seeing then it is thus with vs, that wee bee glorified to haue ſuch a prieſt, ſo high, ſo great, let vs holde (as the Apoſtle ſaieth) his profeſsion, and acknowledge no helpers vnto him. Thus the Apoſtle hauing ſhewed the dignitie and glorie of Chriſt our prieſt, in the 15. verſe folowing he ſheweth alſo his mercie and compaſsion, that wee may know him a perfect prieſt; and for this cauſe hee addeth this, leaſt the weake Iewes ſhould otherwiſe bee offended, and fall at the knowledge of his glorie; for hearing our Sauiour Chriſt exalted as God, they would eaſilie thinke, and ſhall the Lord againe ſpeake vnto vs? Doo we not remember the dayes of mount Sinai, when he ſpake vnto them, and they were all afraide? Yea, Moſes himſelfe, did he not tremble, and the people pray, that they might heare him no more? Shall it be ſo againe with vs? Or, hath the Lord ſpoken; and we haue not ſeene his maieſtie? To ſtop this, or like offence, the Apoſtle addeth this, of his compaſsion and loue: *for we haue not a high prieſt, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne:* the ſumme of which words are, that as wee acknowledge Chriſt to bee the ſonne of God: ſo we alſo beleeue that he was made man like vnto vs; and in this participation of nature, hath taken alſo vpon him, all our infirmities, accounting them as his owne; ſo that wee may be bolde to come vnto him, who is no more fearefull in the glorie of his maieſtie, but louing, in the ſimilitude

of our nature. And that it is saide here, he suffereth with vs, is tempted as we, made like vs in all things: we must vnderstand it, by reason of that spirituall and vnspeakable coniunction which we haue with him, in that he is our head, and wee are his members, a vnitie not knowne of flesh and bloud: for it is not made of ioynts and sinewes, but seene onely with the eyes of faith, according as it standeth by participation of the same spirit: and when wee shall know what the spirite is, wee shall see the band in which wee are knit together, and bee able to speake it, how Christ now suffereth with vs, and how the afflictions of his Saints are such vnto him, as if they were in his owne bodie, euen as he saith: *Saule, Saule, why persecutest thou mee?* By which experience, the Apostle Paule also, calleth his afflictions the afflictions of Christ; in which we are to learne: if GOD haue so loued vs, wee ought also to loue our brethren to remember them that are oppressed, as if we also were oppressed in bodie: and to reioyce with those that doo reioyce, as if our owne hearts were filled with gladnesse; and a iust iudgement is vnto them all, who hauing Christ such an example of loue, can yet notwithstanding hate their brethren.

Our afflictions lesse than the strength that is giuen vs.

And here wee also learne, what so euer afflictions are, yet are they lesse than the strength giuen vnto vs: neither shal they euer turne the loue of God from vs; for in al afflictions, without exception, Christ suffereth with vs. We see by Paule: how many, how great, how aboue measure were his troubles, by sea, by land, of friends, of enimies, in bodie, in spirite; yet calleth he them al the afflictions of Christ, and his suffering. Lazarus, in all his pouertie, sickenesse, sores, suffered nothing, wherein Christ was not partaker of his griefe; if the paines and miseries of patient Iob, were now vppon anie man, euen Iob fealt nothing which

Christ

Christ felt not with him; for while this mysterie is, which is for euer, that Christ is the head and wee the bodie, how should the bodie bee hurt, and the head not touched with the paine of it?

Let vs not then care what crosses wee beare, for as there is none more shamefull then the crosse of Christ, so all ours are accounted as his. If we be poore, sick, contemned, imprisoned, or what so euer is the fruite of sinne, GOD is not as man, to turne his face from such children, but we 2.Cor.5.21 are the dearer in his sight, and euerie crosse sealeth the loue of Christ, that hee suffereth this with vs, to the ende hee might neuer cast vs away; euen as hee was made sinne for vs, who knewe no sinne, that we might be made the righteousnesse of God in him. Who now can bee discouraged with the afflictions of his life? Or be enuious against the wicked man, if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and cannot enter to the hurt of our soule: onelie let vs take heede of sinne, that it reigne not, nor haue any kingdome in vs; for therein, Christ hath taken no part, and by it onelie wee are seperate from him, as by that with which he will haue no fellowship.

What wee must beleeue of the true humanity of Christ.

And where it is here saide, that our Sauiour Christ was like vnto vs in all things, except sinne, it is a cleare place to teach vs, what to beleeue of the true humanitie of our sauiour Christ: leaue off fooliſh, and vaine questions, in which there is no edification: dispute not of particular things, this or that, wherein thy fooliſh minde may fall into heresie, and thy fooliſh heart may take offence, but beleeue it stedfastlie that thou hast learned ttulie, that in all things Christ was like vnto thee (sinne onlie excepted:) if any thing bee spoken of his humanitie, not agreeing with this, it is false, and to be refused.

It foloweth now in the laſt verſe; *Let vs therefore goe with boldneſſe vnto the throne of grace, that wee may obtaine mercie, and finde grace to helpe in time of neede:* In theſe woords the Apoſtle concludeth, wherefore he hath thus magnified the prieſthood of Chriſt, and what benefite wee haue by it, that is: to goe with boldneſſe vnto the throne of God, and know our ſelues aſſuredlie reconciled vnto him: in conſideration of which excellent and vnſpeakable benefite, hee maketh his concluſion by way of exhortation, that wee might neuer be ſlack and ſlothfull to receiue ſo great a bleſſing, nor by any vnthankfulneſſe ſhewe our vnworthineſſe of it. Now, in theſe words are many eſpeciall good leſſons for vs to learne; firſt, where he ſaith, *Let vs goe:* which exhortation he groundeth vpon the former words, that Chriſt (as hee ſaide) is entred into the heauens; wee muſt here learne to applie it to our ſelues, all that Chriſt hath done, as in deede hee did it not for his owne cauſe, but for ours: and wee learne how it belongeth vnto vs, euen as it is wrought by Chriſt in our nature, whoſe members wee are.

And thus, what ſo euer wee can ſee in Chriſt that hee hath done, and what ſo euer glorious promiſes are made vnto him: let vs know our vnitie that we haue with him, and all bleſsings, that they are ours. If hee haue ouercome ſinne, wee haue alſo ouercome it. If hee haue vanquiſhed death, we haue vanquiſhed it alſo. If he haue riſen from the dead, wee ſhall riſe alſo. If hee haue aſcended into heauen, wee ſhall aſcend. If hee ſit on the right hand of maieſtie, wee ſhall alſo bee glorified, and ſee God as hee is, for wee be ioyned all vnſeperablie vnto him, as the head is ioyned vnto the bodie, by the wonderfull myſterie of Gods wiſedome, who hath made him of our nature, and giuen vnto vs of his ſpirite: and in this felowſhip with him, which he

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hath giuen vs, there is nothing so great, but he hath giuen vs with him: the righteousnesse of all his workes, and glorie of all his inheritance, with him is ours, and wee are also Lords ouer all: whether it be Paule, or whether Apollo, or whether it be Cephas; whether the world, whether it bee life, or whether it bee death; whether things present, or whether things to come; all things are ours, and wee are Christs, and Christ is Gods. Thus wee must applie it, and make it ours, which Christ hath giuen vs; euen as the Apostle saith of this, that Christ is our high priest and mediatour: let vs therefore go vnto the throne of grace.

Another thing wee must here note, that the Apostle exhorteth vs, to go with boldnes, teaching vs, that a constant perswasion, and good assurance of Gods fauour, doo highlie commend our praiers vnto God: and without it, we are like vnto the flouds and waues of the sea, which are roulled vp and downe with the wind; and our hope with God is frustrate. Now, this boldnesse which is thus necessarie for vs, we must learne likewise, both how wee haue it, and what it bringeth vnto vs: how we haue it, we can no way better learne, than by the Apostle himselfe, who making againe this selfe same exhortation, in the tenth Chapter following, saith thus. *Seeing we haue this great high Priest, the ruler ouer the house of God, let vs goe vnto him with a true heart and full perswasion of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water:* this is then the boldnesse with which wee approach vnto GOD, stedfastlie to beleeue, that with the bloud of Christ, our mindes are washed from impure thoughts, and our bodies from sinne. This Saint Paule also teacheth in plaine and manifest words: *in Christ* (saith he) *wee haue this freedome and entrance with boldnesse, through faith in him:* and in another place he saith, this must needes be thus, that by faith onelie Iac. 7. 6. Eph. 3. 14.

we ſhould haue this acceſſe vnto God, els (ſaith he) the promiſe of God, could not bee ſure and good vnto all the ſeede
Rom.4.76 of Abraham: for he was a father of many nations, euen of ſuch as were vncircumciſed, and to whome the lawe was not written, therefore to the end that Iewe and Gentile might both inherite this bleſsing, it muſt needes be by faith and not by workes. So then, thus farre wee are taught by the Apoſtle, that if we receiue Ieſus Chriſt to bee our high Prieſt, our onlie way to enter with him into the heauens, is by faith; and our faith hath boldnes and full perſwaſion, in
Rom.8.15. which it is accepted according to that which is written: God hath not giuen vs the ſpirit of feare againe vnto bondage; but GOD hath giuen vs the ſpirit of adoption, by
2.Tim.1.7. which we crie, Abba, father. Here (dearelie beloued) let vs learne to diſcerne ſpirits, and to trie whether they bee of God, or no: euerie ſpirit that confeſſeth Chriſt to bee our onelie mediatour, is of God: for by him we haue libertie through faith, to goe with boldneſſe vnto the throne of grace. And euerie ſpirit that denieth Chriſt to bee our onlie mediatour, is not of God, but it is the ſpirit of Antichriſt,
1.Tim.6. 16. of whom wee haue heard, that he is entred into the world:
Eph.2.18. for God dwelleth in light which no creature can approach vnto, neither hath any man ſeene him, nor can ſee him, but onlie by Chriſt, through one ſpirit we haue al entrance vnto him. Theſe (dearelie beloued) they are the words of the ſcripture, they are not the words of man: and when you are in place, obiect them vnto the Papiſts, ſee what one word they are able to anſwere, who in times paſt haue told you yet of a great number of mediatours, confeſſors, martirs, Saints, Angells, Archangells, euerie one in his degree, they haue made them mediatours, and beſought them to leade vs vnto God. I belie them not, ten thouſand of their bookes are yet to ſee, and ten thouſand praiers in them, in

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which they haue done this wickedneſſe. Aske them, and bid them ſpeake plaine, what one word haue they of defence for this doing? Surely (dearelie beloued) I tell you the trueth, not one word they can ſpeake, which is a word of trueth, a word of righteouſneſſe, a word of life, a word (I meane) of God, to which you may truſt: a fond fancie they haue found of their owne, as he that dreameth doth tell a dreame: and they ſay there are two mediatours, one of interceſsion, another of redemption; beſide the fooliſhneſſe of this ſpeach, a mediatour of interceſsion, which you may as well call an interceſſour of mediation; for interceſſour and mediatour, are both one: beſide this (I ſay) manifeſt follie, let them name any Apoſtle, Prophet, or Euangeliſt, vpon whom wee muſt build and ſtand, that euer mentioned anie ſuch thing: let them tell of whome they learned it; ſure they wil not, they are ſtarke dumbe; they know they haue no ſcripture, no not a word, and of their ſchoolemaſters, in deed, they are aſhamed; but I will tell you who they be, and they ſhall not denie it, except they bee as ſhameleſſe as they of whome they are learned. The Gods of the Gentiles, which are diuells, they had this worſhip amongſt them: theſe diuells among themſelues, they which were reputed of the lower ſort, were made, as meanes to come vnto the higher, whereof alſo they were called *Dij medioximi*, that is, Gods onlie for interceſsion: and Gentile bookes are full of examples, how theſe things were practiſed; as if Neptune would ſpeake to Iupiter, he made Mercurie his means and interceſſour, and ſuch like toyes, which ſhall be aboliſhed, and the louers of them. And wee may ſee, how God hath recompenced this their cuill vnto them: for, where this is the comfort of a Chriſtian man, to haue peace toward GOD, and which is giuen vs, by hauing Chriſt our onelie mediatour, they who haue made ſo many, could

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neuer finde it, but ſtill they are in ſuſpenſe and doubt, wauering and vnconſtant in all their waies, and this doubtfulneſſe they beget and nouriſh vnto themſelues, while they ſeeke ſo many mediatours: and what els do they, but teach all their poſteritie in chooſing many mediatours, to haue confidence in none. Euen as the rebellious people of Iſrael wearied themſelues, running (as the Prophet ſaith) like Dromedaries, to euerie high hill, and euerie greene tree, till they were weake and wearie, and their ſoules fainted in them, ſeeking peace and could finde none: and indeed, how ſhould they finde it? for though they followed a thouſand Gods, yet was there but one the God of peace, whom they had forſaken: ſo, though the Papiſts ſeeke a thouſand mediatours, yet haue they no boldneſſe to go vnto God; for there is but one mediatour betweene God and vs, euen Ieſus Chriſt, whom they for their Saints, haue forſaken: for Chriſt will be ioyned with no fellowes. And what a miſerable brotherhood muſt they then needes be, which haue no peace, but feare and trembling is in their waies.

Againe, wee haue heere to marke, that the preſence of God, to which Chriſt leadeth vs, is called here the *throne of grace*: noting hereby, that by the merites of Chriſt, we bee brought vnto God, as before a Iudge, who from his iudgement ſeate, doth acquit vs for euer, from all guiltines of our ſinnes, and therefore, called the throne of grace, becauſe we be quit onlie by grace and Gods free mercie: a monument of which loue, he ſetteth before vs, in the name of the ſeate, on which he ſitteth, and calleth it the throne of grace: neither, ſhal euer man be iuſtified before it, who bringeth with him boldneſſe of his owne workes, nature, kinred, or any thing, and looketh not onelie for his pardon by grace and mercie; neither can the Lord any more ſhewe mercie vnto him, that is proud of his owne ſelfe: then he can chaunge

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the propertie of his iudgement seate, to make it no more the throne of grace.

Now, it followeth: *that wee may obteine mercie, and finde grace to helpe*: these wordes teach vs, what the throne of grace is, and what it offereth vnto vs; euen as wee said before, boldnesse and constancie, that wee should not feare to go vnto it. For, if it be a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenesse, of life; then can there not bee in it, anger, guiltinesse, affliction of spirit, bondage, and feare of death: but, as the Apostle saith here, it giueth vnto vs, mercie, grace, and helpe, in the time of neede. Let vs not then say, as the Papists say, that wee ought to feare, and doubt of Gods fauour, and fill our mouthes with blasphemie, as they haue done: to say, it is presumption to come with boldnesse vnto the throne of grace; but let vs rather acknowledge all the goodnesse of God, and confesse, that he hath set vp vnto vs a throne of grace, before which wee shall finde nothing but mercie, but pardon, but forgiuenes, but helpe: neither will wee euer despise his grace, to bring doubtfulnesse or mistrust vnto it. If the Pope, who is a seruant of seruants, will set vp another throne of miserable bondage, of ignominie, of anger, of cruell death; let them feare before it, who list to go vnto it; for our part, we haue once accursed both the Pope and his throne, and wee will neuer more endaunger our selues vnto the censure of it. That which the Apostle here addeth last: *In time of need*: he applieth to that which he spake so much of before, *to day*: noting, (as I tolde you then) that euen now while yet the Gospell is preached, the opportunitie of time is, in which we must be faithfull, and inherit, as it were, the first fruites of eternall life, which time neglected, cannot be called back againe though we should wish it with teares: and therefore let vs regard it, now while it is offered, knowing this, that

God hath not ordeined a throne of grace, but for those which finde their helpe and comfort in due time. And let vs pray, that God would lighten our minds, that we may be wise to knowe the time of our calling &c.

The two and twentie Lecture, vpon the 1. 2. and 3. verses of the fifte Chapter.

1 *For euerie high Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer both gifts and sacrifices for sinnes.*

2 *Which is able sufficientlie to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmitie.*

3 *And for the same cause he is bound to offer for sinnes, as well for his owne parte, as for the peoples.*

YOV haue heard before, how the Apostle hath taught, that our Sauiour Christ is our great high Priest, and what manner of Priesthood he hath euen such a Priesthood, by which himselfe is entred into the heauens, and hath giuen grace vnto vs that do beleeue, that through his vertue and power, we might also with boldnesse approach vnto God. This excellencie of Christ and his high Priesthood, the Apostle beginneth now to proue, by comparing together Christ and Aaron. For, like as when he spake of his prophecie, because there was no Prophet in Israel so great as Moses, and to whom God so familiarlie appeared as vnto

Moses

Moses: therefore, to prooue the excellencie of Christ, he compared him with Moses. So now, in this matter of his Priesthood, because there was no Priest comparable with Aaron, ordeined of God as he was, with so singular honor, so great promises, so much reuerence of his people; therefore he compareth Christ with Aaron, that by the difference, it might more cleatlie appeare, that Christ both must needes be an high Priest, and in honour alone farre aboue all other. He beginneth his comparison thus: *For euerie high Priest is taken from among men, and is ordeined for men in things perteining to God:* that is, those which are Priests after the order of Aaron, first, in nature as their brethren, men like vnto themselues, subiect to all infirmities, which the people are subiect vnto, hauing nothing in themselues wherein especiallie to reioyce, but is like vnto other men. Againe, they execute their office, and doo the worke appointed them, not for themselues alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruit of their labour might redound vnto many, and they serue the people in things appertaining to God.

A third propertie of that high Priest was, that he came not before God in his owne vertue, but brought gifts and sacrifices with him, for reconciliation: by gifts, he meaneth all oblations of things without life, which appertained to the sacrifices: by sacrifices, al beasts which were killed and and offered, according to the law.

Another thing required in the Priests of the olde lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in those words. *Which is able sufficientlie to haue compassion on them which are ignorant, and out of the way.* This propertie here spoken of, is compassion, in feeling the sinnes and errours of the people, as if they were his owne:

owne: and hauing a continuall care, how to instruct them and teach them in the right way, that they might cast from them all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compassion was in him, and how he was made so louing: *because that he also is compassed with infirmitie*, that is, had experience in his owne flesh, how prone they were to sinne, how subiect to tentation, how soone seduced from good to euill, and how readie to fall from life to death: of which infirmities, he was so partaker, that the smart & sting of them was in his owne flesh, and daylie he was wounded with his owne concupiscence, to doo the things that he would not: and therefore grieued with himselfe, and hauing pitie on his brethren, he willinglie executed his Priests office, and did it gladlie, which he found by experience, must be done of necessitie, or no flesh should bee saued, and offered sacrifice in signe of the purging of their sinnes, and reconciliation vnto God, as the Apostle addeth in the third verse: *And for the same sake he is bound to offer for sinnes, as well for his owne part as for the peoples:* and thus farre of this beginning of comparison betweene Christ and the Priests of the lawe, setting now downe these properties of the Priest, and after shewing the great excellencie that is in Christ aboue them.

Now, in this we haue to learne many profitable instructions. First, where he saith: *Euerie high Priest is taken of men, and appoynted for men, in things apperteining to God:* we learne that no man can haue accesse or entrance vnto God, but by a mediatour: the Lord would not then receiue the peoples gifts, their offerings, their vowes, their praiers, their thanks giuing, whatsoeuer it were: no man in Israel, were he neuer so holie, had his accesse vnto God, but by a mediatour: nor he offered any thing vnto God, but by the Priest. This was then their schoolemaster, to leade them to the Messias,

without

without whome they knewe there was no agreement betweene God and them: ſo that we knowe, they were taught in the ſame faith that we be taught, that man through ſinne was once caſt out from the preſence of GOD; and from thencefoorth for euer, to dwell in his ſhame, except ſome other work reconciliation for him, for man had loſt all his owne power, and as Adam was, ſo were all the children of Adam.

All were gone out of the way, they were all corrupt, there was none that did good, no not one. Pſal. 14. 3.

An vnpoſsible thing for all fleſh, euer againe to come into the preſence of God, without a mediator, in whom God would be againe reconciled.

This doctrine the Iewes were taught in their high prieſt, who onely entred before the Arke, where was the ſignes of Gods preſence, and all people elſe forbidden to approch nere. And as thus they confeſſed the neceſsitie of a mediatour, ſo further in the perſon of the high prieſt, in that hee was taken from among men, that is, was a man, like vnto his brethren, they learned alſo that this mediator ſhould be a perfect man.

For, when God who wrought daily among them, by the miniſterie of Angels, glorious and fearefull works, yet neuer appointed Angell, nor other creature to make the peoples ſacrifice, and offer vp their vowes and praiers vnto him, to come vnto him in the peoples name, to craue pardon and forgiueneſſe of ſinnes: but in an vnchangeable counſel, euer reſerued his work vnto the prieſt, one of their brethren, a man like to themſelues, he taught them plainely, that hee ſhould bee a perfect man, of their owne nature and ſubſtance, who ſo euer ſhould reconcile them vnto God.

Againe, in that the prieſt came not with emptie hands

before God, neither yet might do except himself would be destroyed, but he had with him alwaies his sacrifice, to acknowledge al men endebted vnto God, in payment whereof, he would bee reconciled: they learned herein, that their mediatour must also offer vp a sacrifice for them, in which GOD would bee pleased, and accept it as a sufficient payment of all our debts vnto him: which sacrifice they knew well, should not bee the bloud of Calues, and Goates: for it is too vile a thing to appease the anger of God, but another sacrifice, holie and righteous, without spot of sinne, vnblameable before God; with such a one God would be pleased. Thus the Israelites being instructed, of necessitie to seeke a mediatour, and that mediatour to bee a man, and that man to offer vp a sacrifice of his owne, without spot or blemish, a satisfaction for our sinnes, and a reconcilation to GOD: in this they were instructed, to confesse as wee confesse, and to beleeue as wee beleeue: that as there is but one GOD, so there is *but one mediatour betweene man and GOD, euen the man Iesus Christ:* who gaue himselfe to bee the price of the redemption of mankinde: this is the faith of Gods elect, holden of Abraham, Isaak, and Iacob, as well as of vs; the faith of the Saints from the beginning, and we to whom now it is most cleerelie reuealed, let vs bee thankfull for so great a benefite, in more constancie of our faith, neuer to bee remoued from this holie trueth. As ofte as we speake of a mediatour, let vs confesse, there can bee none among Angels, for they are no men; nor among the Saints, for they were all sinners: neither among all other creatures, for they are all corruptible: so that wee will not giue neither gold nor siluer for the redemption of our soules, nor trust in the merites of Saints and Angels, who all want vertue for this work: but when we thinke of any mediator, wee will confesse Iesus Christ

1. Tim. 2. 5.

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the sonne of God, the sonne of Dauid, the onely mediator, and purger of our sinnes.

And here further let vs learne, seeing a priest is to doo our things before God, and to offer for our sinnes, let vs know these two things both to bee done by Christ for vs, that is, both to make intercession, and to purge our sinnes, in neither of which works, let vs attribute any thing to any other, except wee will robbe Christ of the glorie of his priesthood: wherein wee may see what the papists haue done; for if we be wise to iudge rightly, and will see that which God setteth before our eyes, wee cannot chose, but wee must needes see how they haue taken both these things of the priesthood of Christ, and giuen them vnto other.

First, for the oblation of Christ to purge our sinnes, if wee will acknowledge it, wee must confesse, that it was done but once, and must neuer be repeated the second time, both as the Apostle after in plaine words teacheth vs, and as the nature of Christs Priesthood dooth necessarilie prooue; for hee hath his Priesthood abiding euer, euen as hee liueth euer, neither can it bee carried ouer to another: but as the sacrifice is his owne, so hee is Priest alone, to offer it, which hee did once vppon the crosse. Chap. 7. 24

Therefore, their Masses are aboue all sacriledge accursed, in which they say, that the Priest though vnbloudilie, yet he offereth in a propitiatorie sacrifice the naturall and reall bodie of Christ, and not onelie thus they transferre the purgation of our sinnes from the Altar of the Crosse, where it was made by Christ, to the Altar of an Idoll, where they would doo it by a priest: but they doo not so much as confesse, that it was once perfect and full vppon the crosse, but finde wants in it there

offered. I ſlander them not, for it is their owne doctrine, neither, am I ſure will they denie themſelues write, that Chriſt ſatiſfied for ſins before baptiſme, both for the guiltineſſe and puniſhment of them: but as for ſinnes after baptiſme, he toke onely away the guiltines of the fault, but left the puniſhment for our ſelues to beare, ſo much as by afflictions of our life, and by purgatorie after our life, wee could poſsibly endure.

Thus lame they leaue vnto Chriſt the purging of our ſinnes, the higheſt part of his prieſthood. The other part of his interceſsion, they handle it no better: for doo they not pray vnto all Saints and angels? Doo they not call the Virgin Marie, the Queene of Heauen, the gate of Paradiſe, the treaſureſſe of grace, the refuge of ſinners, the mediatres of men, our life, our delight, our hope? And what after this can they leaue vnto Chriſt? And this (dearely beloued) I alledge not vnto you, out of priuate mens writings, which they might deny, but in their ſacred holy Maſſe booke, theſe things are written. In their maſſe of the annunciation, they ſing this ſong:

Salue virgo virginum,
Mediatrix hominum.

All haile, Virgin of Virgins, the mediatreſſe of men.

In the maſſe of the conception, they ſing this:

Tu ſpes certa miſerorum,
Vere mater orphanorum,
Tu leuamen oppreſſorum,
Medicamen infirmorum,
Omnibus es omnia.

Thou art the vndoubted hope of the miſerable, the mother in deede of Orphanes, the refreſhment of the oppreſſed, the healing medicine of all the diſeaſed, and thou art all things to all men.

You

You heare the rime of all this I am sure, and for the matter, it is not worth englishing. Now, ioyne vnto this, more out of the masse booke.

O fœlix puerpera,
Nostra pians scelera.

O happie bringer foorth of children, clensing our wickednesse, &c. and out of the porteesse:

Tu per Thomæ sanguinem, &c.

O Christ, make vs to ascende vnto heauen, whether Thomas is ascended, and by the bloud of Thomas, &c. And tell me now, what is left vnto Christ to be our mediatour? Surely (dearely beloued) the truth is, euen as the Lord hath perswaded vs this day: hee that boasted so long to bee the vicar of Christ, wee haue tried him, and found him to bee the verie Antichrist, who denieth in deede Christ to bee come in flesh, while thus hee denieth him to bee our onely mediator.

Now, let vs returne further, to heare what the Apostle teacheth. The fourth propertie here mentioned, requisite in a priest, is, that he haue compassion on his brethren, according to that feeling which is in his owne flesh, of his owne infirmities: this compassion is, to reioyce with his brethren, in al wel doing: & to be grieued for them, in their sinnes and errors, which propertie the Apostle saith was in the priest of the lawe, in a certaine measure, as he was helpt by experience of himselfe, and so much as God accepted in him, who was for a time the priest of his people.

This ought to bee now a speciall instruction vnto vs all, because wee are all made a spirituall priesthood vnto God, to offer vp our spirituall sacrifices, that wee should haue this compassion one toward another, to delight in the well dooing of our brethren, as hauing receiued the same spirite of faith, and to bee grieued with their offences, euen

as men ſubiect to the ſame infirmities. This reioycing was
Phil.2.17. in Paule, when hee writeth to the Philippians, that if hee might procure their faith and conſtancie of godlineſſe, though it were with the loſſe of his life, yet he would reioyce with them, for their great bleſsing: and this holy ſorrowe for our brothers fallings, the ſame Paule expreſſelie
Gal.6.1. commandeth vnto vs all, writing to the Galathians: brethren, if a man be falne by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one with the ſpirit of meeknes, conſidering thy ſelfe, leaſt thou alſo be tempted: if this then be in vs, and our brotherlie loue to bee meaſured with this line, wee are all this day Prieſts vnto our God, offering vp a moſt ſweete ſmelling ſacrifice, euerie one for his brother, to be a ſeruant of righteouſnes vnto God. And as this is dutie in euerie one of vs, ſo eſpeciallie the miniſter ought to bee full of this compaſsion, to declare ſtill vnto his people all the counſell of God, that they might be confirmed who are called, and conuerted who goe yet aſtraie, that with one heart and voice, at laſt they might glorifie GOD together, this it is that ought to bee: but, O Lord, how farre is this from being done? Where may we finde a man, that reioyceth in his brothers godlineſſe, or pitieth him in his ſinne? Who can boaſt of his friends, of all his acquaintance, of all his kinred, that him hee hath brought vnto the Lorde? How many are the miniſters in number, that are able to teach, and haue their dwelling with their pariſhioners, to teach them to know God? Surely theſe things are ſo farre out of order, and iniquitie hath ſo preuailed and gotten the vpper hand, that we may take vp againe the prophets complaint, *like prieſt, like people:* the people are ſo dulled with carnall concupiſcence, that all their companie is, for cardes, or dice, or dancing, or banqueting, or ſome riot of life: the name of the Lord is not remembred, but when it is blaſ-

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phemed: this is the fellowſhip of the world, the miniſterie hath not ſo altogether caſt off ſhame, but yet the faults of it are ſomewhat too great and grieuous: for many of them are hirelings, non reſidents, dumbe dogges, going a whooring (not after many women, which the world would deteſt) but after manie benefices, which the Lord God of Iſraell doth as much abhorre: would to God this complaint were falſe, and it ſhall be falſe when God ſhall giue his feare into our hearts, and giue vs eares to heare that good promiſe of Chriſt: bleſſed are thoſe ſeruants, whom the Lord when he commeth, ſhall finde waking. In the meane while, if admonitions may ſtirre vs vp to bee wiſe in time, let vs heare what the Apoſtle ſaith more in this place. Luk. 12. 37

It foloweth, becauſe that he is compaſſed about with infirmitie: this is the cauſe why the high prieſt had ſuch compaſsion on his brethren, becauſe himſelfe felt all their infirmities: thus the Apoſtle teſtified of Chriſt before, that becauſe hee was tempted, hee was made able to helpe thoſe that were tempted, and Saint Paule ſaith, for this cauſe wee be comforted in our tribulation, that we might bee able to to comfort other in their afflictions: ſo our owne ſenſe and feeling muſt needs be a prouocation vnto vs to pitie other: and in deed, it is a thing vtterly impoſsible, that what ſo euer I ſuffer my ſelfe, I ſhould not haue a compaſsion of it in another: If I be hungrie, I pitie all whom I heare crie for meate: If I bee in paine, I pitie all which crie out in their griefe: Euen ſo it is alſo with vs, and much more, in the afflictions of ſpirit: I beare the burthen of mine owne ſinnes, if I ſee their loathſome appearance, and feele their heauie iudgement, that I mourne vnder them, it is vtterly impoſsible but I ſhould hate them in my ſelfe and in all men, and I will ſeeke diligently how to keepe men free from ſuch a deadly ſickneſſe. Thus we ſee, what is the cauſe why we be Heb. 2. 18. 2. Cor. 1. 4.

not carefull one to edifie another: that is, becauſe we haue no true feeling of our owne ignorances, nor perceiue any weightie burthen of our owne ſinnes; when we pray thus, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable, we ſpeake with feined and deceitefull lippes, the ſighes of our hearts they goe not with our words: or if they doo, I appeale to your own hearts; how carefull you are for your brethren, for I am ſure, the words of the Apoſtle muſt needes be true, if I ſay you feele your own ſinnes, you be carefull for your brethren, wiſhing and procuring as any occaſion ſerueth, that they alſo may finde grace to turne from their ſinnes, and come out (as Paule ſaith) out of the ſnares of the diuell, who hath entrapped them after his owne will: and if the great miſerie of thy brother moue thee not, thou feeleſt not the miſerie that is in thine owne ioynts and bowels, which aſtoniſhment of ſenſe, is barbarous and brutiſh, diſhonoring both the heart and countenance of a man.

2. Tim. 2. 16.

Another thing here to bee marked is, that the Apoſtle calleth all ſinnes, by the name of errors and ignorances; teaching vs firſt, that al error and ignorance before God is condemned as ſinne, and whatſoeuer man dooth with all his good intents, if hee bee ignorant in his work, hee offereth but the ſacrifice of a foole, neither dooth God regard it. Wherein, we may ſee, what their Church is, whoſe whole religion is blindneſſe, and whoſe deuotion (as themſelues confeſſe), is bred and nouriſhed by ignorance: and another cauſe why our ſinnes are named ignorances, is, becauſe the ſinners know not their owne way; they thinke they haue peace and reioycing, when danger and woe is neareſt vnto them; they thinke their ſinne is ſweete and full of pleaſure, when in deede it is nothing els but anguiſh and afflictiō of ſpirit: for they ſee only with their eyes & haue regard

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after the present time, not knowing that the time passeth, and the concupiscence is ended in it, and that the Lord after will call them vnto iudgement. Thus the prophet Daniel nameth the sinnes of Nabuchadnezzar, his errours: and Abacuch making his praier for all the sinnes of Israel, he nameth them their ignorances: let vs therfore as this Apostle before warned vs, beware least wee bee hardened with the deceites of sinne, but knowe for a suretie when wee be delighted with euill, it is our errour, and if we were wise wee would neuer be deceiued with so hurtfull entisements. Dan 4.24. Hab.3.1.

It followeth now in the third verse; *And for the same cause he must, as for the people, so for himselfe, offer sacrifice for sinne*: In these words the Apostle beareth witnesse, of want and imperfection of the Priesthood of Aaron: that though he appeared as a mediatour betweene God and his people: yet he was not perfect for such a worke, but acknowledging his owne sinnes, he set himselfe in their number which looked for a better mediatour, who was onelie figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, and for himselfe, according as he was expreslie commanded in the lawe of Moses, as wee reade in the ninth Chapter of Leuiticus, and againe after is here mentioned in the seuenth Chapter following. And here we see the propertie required in a mediatour, and that is, that he bee absolute, and holie, without spot, to whom it cannot be said, Phisician cure thy selfe; for then could he be profitable to none; but whosoeuer shall take vpon him this worke to pacifie God and to conquer Satan, he must haue a bodie prepared of God to all obedience, and he must be armed with the power of God, to beate and vanquish sinne, hell and condemnation, and so to abolish the diuell: they neuer knewe this, neither the righteousnesse, nor yet the power of a mediatour, who so easilie haue giuen this glorie Leuit.9.7.

vnto weake men: for this ſtreight condition, the iuſtice of God requireth of him, that ſhall reconcile man vnto God, that he bring in himſelfe all the righteouſneſſe which his holie lawe requireth, by it firſt to ſanctifie himſelfe, to bee accepted, and in that innocencie to beare the puniſhment of the ſinnes of his people, that he might ſet them free, then in the power of his ſpirit to ouercome that puniſhment, and riſe from it, that it might bee aboliſhed, and all with him might haue entrance into glorie and eternall life. Now, this compariſon of the Apoſtle, ſomewhat more plainlie appeareth, in which wee ſee the dignitie of Chriſt. Aaron was in nature a perfect man, and ſo was Chriſt, and more excellent in propertie, being without ſinne. Aaron miniſtred for the peoples ſake, but for his owne alſo being a ſinner: Chriſt for his people onlie, himſelfe needing nothing. Aaron offered ſacrifice, but of other things none of his owne: Chriſt offered his ſacrifice, his owne and himſelfe. Aaron had compaſsion on his brethren, but in a certaine meaſure, and the greateſt part of it for himſelfe, and ſorowe of his owne infirmities: but Chriſt wholie was grieued for vs, and for our ſakes onelie hee bare infirmities, of all which the doctrine is plaine vnto the people of Iſrael, that not Aaron, but Chriſt, was the great high Prieſt to reconcile them vnto God. And here wee ſee touching that that is ſaid, the high Prieſt offered for his owne ſinnes and for the ſinnes of the people, that is not meant that his ſacrifices were indeed a cleanſing of their ſinnes: for neither can the bloud of Calues and Goates waſh away that infection, neither can a ſinfull man offer a ſacrifice of ſuch price; onelie the Lord Ieſu offering his bodie, could doo ſo excellent a worke; but that the ſacrifices of the law, and that the high Prieſt, were ſaid to purge ſinnes: it was onelie in figure, as being ſignes and tokens of Chriſt, and of his bodie, to be ſacrificed

crificed vpon the croſſe, which redemption, they confeſſed and beleeued in their oblations, & God ſealed it vnto them by fire from heauen, conſumed their burnt offerings, that their faith was precious in his ſight, & he would performe his promiſes vnto them, according to their hope, and giue them a ſacrifice for their ſinne, euen his onlie begotten ſonne, that euerie one which beleeued in him ſhould not periſh but haue life euerlaſting: and in witneſſe of this conſtant trueth, becauſe their ſacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them ſinne offerings, and propitiatorie ſacrifices, and reconciliations betweene God and them. And this is common to all ſacraments of the old and newe Teſtament, that they might be vnto vs ſure and vndoubted pledges of Gods promiſes, that he performeth them all: therefore the name and title of the thing, is giuen to the figure: ſo theſe ſacrifices were called ſinne offerings, & peace offerings: circumciſion was called Gods couenant, the Lambe his paſſeouer, the Ark his glorie, the temple his reſt, Baptiſme the waſhing of our new birth: and what madnes is in men, I cannot tell, why they ſtumble and fall, & are broken at this phraſe; this is my bodie. Could the name of reconciliation be giuen to the bloud of an Oxe, the name of Gods benefits be giuen to the cutting off of a little skin, & to a white lambe; his glory, his bleſſednes, his righteouſnes, to gold, to ſtones, to water: and cannot the name of the bodie of Chriſt bee giuen vnto bread? or could not the name of forgiuenes, of mercy, of couenãt, of glorie, of preſence, of righteouſnes, change the nature of gold, ſtones, fleſh, water, & ſuch like: and muſt needs the name of bodie ſtreight change bread into fleſh? or is not the ſacrament of Chriſtes bodie & bloud, as glorious a myſterie, as full of trueth as other Sacraments were: and why ſhuld it not haue a greater honor, named by the thing which

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it repreſenteth; but this as occaſion is offered, & in a word, for the thing is plaine to thoſe that will vnderſtand, and they that with affection haue robbed themſelues of iudgement, let vs pray for them: and they that doo belong vnto couenant, ſhall one day with vs confeſſe the true doctrine of the ſacrament, in which it is ſealed. Now let vs pray &c.

The three and twentie Lecture, vpon the 4. 5. and 6. verſes.

4 *And no man taketh this honour vnto himſelfe, but he that is called of God, as was Aaron.*

5 *So likewiſe Chriſt tooke not to himſelfe this honor, to be made the high Prieſt, but he that ſaid vnto him: Thou art my Sonne, this day begat I thee, gaue it him.*

6 *As he alſo in another place ſpeaketh, thou art a Prieſt for euer after the order of Melchiſedech.*

I Told you, the Apoſtle here maketh compariſon betweene the Prieſthood of Aaron and of Chriſt; that ſo by conference, the dignitie of Chriſt might more appeare. The compariſon hetherto hath been in this, that the Prieſt of the old lawe, muſt neceſſarilie be a naturall man: then, that he muſt doo the worke of the people, in things appertaining to God: thirdlie, that he muſt do it with ſome ſacrifice: fourthlie, with compaſsion for the peoples errours: in all which Chriſt onelie is excellent aboue all other.

Now, the Apoſtle goeth forward, and yet ſheweth a fift propertie

propertie of the high Priest afore, and that is, that he was called of God, and thrust not himselfe into that roume and function. To this purpose now it followeth: *And no man taketh vnto himselfe this honour, but he that is called of God as was Aaron:* then in the two verses following, sheweth how in this also Christ excelled Aaron, and had a more glorious calling than he: first, because an high decree of GOD was pronounced by the Prophet, in which, vnder the name of a sonne, God ordeined him Priest, saying: *Thou art my sonne, this day haue I begotten thee.* Againe, he called him not vnto a Priesthood of signes and shadowes, which endured but for a while, but he called him to the true Priesthood it selfe which chaunged not, but made him a Priest for euer, after the order of Melchisedech. So, as the sonne is higher than a seruant; the trueth better than the figure of it; and that which abideth euer, better than that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the Priests of the lawe.

Here let vs first learne, sith the Apostle speaketh plainlie: *No man taketh honour to himselfe, but he that is called of God, as Aaron was:* that both it is vnlawfull for any man without a calling, to take vpon him the ministerie; neither yet any calling ought to bee, which is not according to the will of God: for, seeing the ministerie is honourable, and he is iustlie honoured that executeth it faithfullie; how can I exalt my selfe, but of right I ought againe to bee brought lowe, and in stead of glorie, haue shame? for what doo I in this, but rob Christ of his glorie, who is head of his church, and appoynteth ministers whom he will, who ruleth in the house of Iacob, and ordeineth officers at his owne pleasure? If in an earthlie kingdome, subiects would presume to take offices at their owne choyce, were it not extreame confusion, vtter reproach and shame vnto the Prince? how much

much more to bring this confusion into the Church of Christ? Therefore, both our Sauiour Christ himselfe did openlie ordeine his owne Apostles, and neuer any of them executed that office, but with protestation, that they had this calling of GOD: and therefore their Epistles begin (as you reade) *Paule an Apostle of Iesus Christ. Peter the seruant of Iesus Christ.* And the same from the beginning hath been a perpetuall lawe in the Church of God. Moses, Dauid, Esay, Ieremie, and all the residue, they tooke not this honour to themselues, but were called of God, and in the name of GOD they declared vnto the people, his visions and his words, from which if they declined to the right hand or to the left, they made themselues sinners: and not onlie thus it is in the ministerie, but for as much as the Apostle giueth it a generall terme: *No man taketh honour vnto himselfe:* euen in the Common wealth, in matters of this vaine life, not onlie the God of peace will not haue his people to liue in confusion, euerie man to exalt himselfe; but also limiteth to euerie one the bounds of his calling, in which God hath giuen him honour, and without which, both he sinneth against God, and offendeth his Prince that hath appoynted him. The Iustice must deale with those things which appertaine vnto a Iustice, and a Iudge with the things of a Iudge: and as it is rebellion for the priuate man to resist the Magistrate; so is it presumption in a Magistrate, to take vppon him aboue his calling. We haue gotten among vs I knowe not what prouerbe, which commonlie we call, *A cast of our office:* if this bee to cast off the lawe of our calling, and take more honour than is giuen of the higher power, wee deserue it right well, if for such pretie casts, our selues should be cast quite out of our places; for in matters aboue vs, wee be all priuate men and must goe vnto them, to whom God hath giuen the iudgement; where wee our selues haue

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the place of honour, there let vs bee faithfull as before the Lord. The secõd thing to be learned in these words, is, that we haue all such a calling, as wee may bee sure it is of God; for we must be called of God, as Aaron was. Here (dearelie beloued) I would we had no cause to complaine: or, seeing things are so ill as they are, I would we had the spirit of the Prophet Ieremie, to wish that our heads were full of water, or in our eyes were a fountaine of teares, that wee might weepe day and night for the sinnes of our nation: then the Lord in due time would hearken vnto vs, and the highest from his holie seate would regard vs, that our eyes might see all our ruines restored. But now, touching this calling in Magistrates and officers of our common wealth, I will say no more, but in one word, as the scripture speaketh. God calleth him vnto his dignitie, who is orderlie appoynted, and is a man of courage, fearing God, dealing truelie, hauing no respect of persons, and hating couetousnes: otherwise, if by bribing, by ambition, or by any vnlawfull meanes, hee come to his preferment, the more hee knoweth himselfe, the more he will feare least his calling be not of God; but this they will regard, to whom it belongeth: our speciall doctrine here, is in the calling of the ministers, whereof (by the grace of God) I will tel you the truth; but because this, and other things are now in bitter controuersie betweene our selues, so that the vncharitable words of our mouthes are witnesses against vs of the euill affections of our hearts, and our hurtfull doings one toward another, doo shew abundantlie, that euill will hath taken deepe roote within vs, I protest that I haue neither part nor fellowship in this diuision, but in loue and vnitie, I beare him witnesse who speaketh trueth, and beare with his errour who is deceiued, acknowledging my selfe more vnworthie than either of both.

And

And that you (dearelie beloued) may hold faſt the bond of peace, and not bee broken off with euerie temptation, I beſeech you conſider but this with me: hath not God giuen his gifts diuerſlie, to one more, to one leſſe, to one ten pounds, as it is in the parable, to another but one, and can wee then all knowe a like? muſt wee not of neceſsitie one knowe more, another leſſe, one be more wiſe, another leſſe, one vnderſtand this trueth, another that, euen as God reuealeth it: and euerie one of vs haue our wants, in which we may be better taught: and ſhall it not bee euer ſo, as long as our knowledge is in part, and wee ſee not the fulneſſe of all trueth? and hath not God giuen this diuerſitie vnto vs for a good purpoſe, that thus ſtanding in neede one of another, we ſhould all more effectuallie loue and helpe one another: looke not for it therefore we all agree, in euerie thing, for it ſhall neuer be till we doo all ſee the Lord Ieſu, who onlie is perfect wiſedome and trueth. But looke for this, and pray that you may ſee it, that ſeeing wee agree in the faith of Gods elect, and in the hope of ſaluation, that is, in the Lord Ieſu, that wee may walke together in it in loue, and keepe this vnitie of the ſpirit, in the band of peace. And to thoſe who are aduerſaries in this caſe againſt vs, if they vouchſafe to heare, moſt humbly I beſeech them to conſider, how precious all trueth of the Lord is, and to ſeperate all affections from them, ſo that their hearts may beare them witneſſe in the night, both vnfeinedlie they ſeeke it, and faithfullie they will imbrace it, all that the Lord ſhall reueale vnto them: which minde the Lord grant vnto vs with them, that his trueth may be of all embraced, and his Church may haue holie peace.

Now, let vs returne to our text: *No man taketh honour vnto himſelfe, but he that is called of God, as Aaron was:* a verie flat and plaine ſentence.

No

No miniſter ought to bee called in the Church, but hee whoſe calling may bee knowne to bee of God. Such perſons, ſuch qualities, ſuch places, as may bee knowne, the Lord hath ordeyned, onely ſuch elections ought to bee in the church: and this all men muſt needes grant. Hereof I may firſt conclude, touching the perſon of the miniſter: that becauſe in all places, by the Prophets, by the Apoſtles, by our Sauiour Chriſt, God alway requireth, that his miniſters bee of good report, well grounded in faith, able to teach his people; therefore, if ruffians, if Papiſts, or men of an vnknowne religion; if ignorant men, and not able to teach, bee choſen vnto this office, I dare boldlie affirme it, their calling is not allowed of God, and therefore not accuſing any of ruffianrie, or poperie, I leaue that vnto the Lorde: yet I thinke it not amiſſe, to adde a woorde or two of their popiſh orders, and Prieſts of their calling.

You knowe firſt this certaine principle: *No man ought to take honor, but he that is called of God, as Aaron was.* Now would I faine knowe, of all thoſe orders which the papiſts had, what one of them was of God? Either touching the work whereto they are appointed, or elſe the qualities required in them, of which they be examined? For firſt, touching the qualities of Gods miniſters, of which the church examineth them, wee all knowe this day, that theſe they are: they muſt be blameleſſe, watchfull, ſober, modeſt, harberous, wiſe, gentle, apt to teach, able to cõuince the aduerſarie, ſuch as gouerne well their whole families, no drunkards, no quarellers, no couetous men: theſe be the qualities that God requireth. But the pope, how dooth he examine his prieſts? The Biſhop, or elſe the Archedeacon, with ſome other prieſts, they call the parties, and examine them: firſt, whether they bee fiue and twentie yeare olde:

then, whether he vnderstand any latine: then, whether his father and mother were honest, or whether he be a bastard: fourthly, they must marke and handle euerie member of his bodie, whether they bee sounde, and number his eyes, his eares, his nostrels, his hands, his fingers, his feete: and if they mistrust, hee must put off his shooes, to see whether his feete be of wood, or no. Fiftly, whether hee haue chaste flesh: that is, whether he haue married two wiues, or else a widowe. Sixtly, how long he hath been in orders, and what, when, and of whome hee had his orders. Seauenthly, what liuing hee hath to maintaine him, either by patrimonie, or by benefice. These things, by streight examination being well knowne, then the Bishop telleth them that there be foureteene especiall things, which Saint Paule to Timothie, requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrarie to a shining day, as these bables of Antichrist, are contrarie to the ordinance of God?

Now, touching the office, whereunto GOD appointeth the ministers of his Gospell, is it not this: to preach his woord, and minister Sacramente? Other gouernors of his Church, are they not for the peoples obedience vnto this woorde, and, for prouision of the poore? But the Popes officers from the highest to the lowest, what similitude haue they with these? The first officer in their Churche is a porter, and hee hath this authoritie giuen him, to ring the Bell, to vnlocke the Church and Vestrie doores, to open his booke, if any man preache: and this hee is charged to doo sincerelie, euen as hee will make his account to God.

The Papisticall offices and officers.

Their second officer is a lesson reader: and hee must reade, or sing the lessons, and hallowe breade, and all greene fruite, and studie the booke in which their lessons are, and all

all this he muſt doo faithfullie, and to the full. The third office they haue, is, to coniure: and the exorciſt, or coniurer, he hath charge with a certaine charme to caſt out diuels: to bid them that doo not communicate, depart: and to powre water into the chalice at communion; and this he muſt do verie diligently.

The fourth office, is of Acolites: and they muſt carrie the candleſtickes, light the tapers, and prepare bread and wine, when there is a communion: and of this they muſt haue great conſideration.

Their fifth order or office, is of greater account, and is of Subdeacons: and they muſt prouide water againſt Maſſe, waſh the palles, and corporaſſe clothes, giue the chalice and couer vnto the deacon: and this they muſt doo verie cleanly and diligently: beſide, they muſt vowe chaſtitie, ſerue at the Altar, and haue authoritie to read the Epiſtle for the quick and the dead.

The ſixt order is, of Deacons: and he may ſometime for want of a better, baptiſe and preach, but his eſpeciall charge and authoritie is, to ſerue at the Altar and read the Goſpell for the quicke and the dead: and hee muſt greatly bethinke him, what an high degree he hath taken. The ſeauenth order is, of prieſthood: and it is tolde him that he muſt preach, baptiſe, bleſſe, and rule; but his principall and ſole authoritie giuen him in conſecration is, to ſay Maſſe, offer ſacrifice for the quick and the dead, and to forgiue ſinnes. This authoritie hath alſo the Biſhop, when he will; and ſpecially, he muſt beare a Croſyre ſtaffe, weare a ring, and rule ouer other. The pope himſelfe, he may do the like, but eſpecially, he may weare a crowne and a pall, and hath fulnes of power, to doo all things, for the glorie of GOD, and the bleſſed Virgine, and the holy Apoſtles Peter and Paule, and for the Church of Rome. Theſe (dearelie beloued) are the

orders of the popish Church, not one word fained of mee, but euerie whit set out in their owne Pontificall, as you may plainelie see it. Now iudge your selues, and I appeale to the conscience of euery man that hath an vnderstanding heart, whether such creatures haue their calling of God, or no. I might likewise alledge their forme and manner of ordeyning, as contrarie to Christs institution, as these former are; for, where Christs ordinance is, that his ministers should bee made with prayer and fasting, and with laying on of hands: they, as men thinking baselie of such simple dealing, adde a great deale more to making of their priests: they must haue oyle, candels, basens, towels, amices, albes, stoales, gyrdles, maniples, miters, bookes, crosses, linnen, bandes, chalices, patens, singing cakes, wine and water, flower, and such other thinges, trifled and toyed with all, with so many fooliish gestures, as I am perswaded, that any wise man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnspeakeable fooliishnesse: but wisedome is the Lords, and hee giueth it to whome hee will; and let vs praise him for his goodnesse, to whome hee hath giuen eyes to see. If any will here obiect, notwithstanding all these abuses yet the priest had that which was principall, libertie to preach and minister sacraments: therefore their ministerie not to be reiected.

I answere: in this, on one side was the great goodnesse of God, that in time to come, his children might assuredlie knowe, hee reserued to himselfe a church, euen in the middes of all desolation: and that hee called then by his woord, and confirmed by his sacraments, euen as at this day: for seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much adulterate,

either

either the word of God, but that it ſhould be to the faithful a Goſpell of ſaluation: or elſe the ſacraments of God, but that they ſhould bee pledges of eternall life, to thoſe that did beleeue.

Againe, on the other ſide, in that they kept this authoritie to their prieſts, to preach and to baptiſe: it was the peſtilent ſleight and ſubtiltie of the diuell, the more eaſily by ſuch a colour to deceiue them: for if he had vtterly denied preaching of the Goſpell, and vſe of ſacraments, who would then haue been ſeduced? Theſe be his waies to deſtroy Pagans and Infidels: but to corrupt the church of God, hee putteth on an Angels cloathing, that vnder pretence of holineſſe he might deceiue. And in deede he did deceiue: for hee hath ſo farre prophaned the preaching of the Goſpell, and the ſacraments of Chriſt, that wee ought, according to the word of God, to ſeperate our ſelues, and to ſay, accurſed to all their doings, although God of his infinite goodneſſe, who calleth things that are not as though they were, euen in that miniſterie gaue grace vnto his Saints.

I ſay therefore againe, as I ſaide before, that in the popiſh church, from the crowne of the head to the ſole of the foote, nor one order is of GOD, nor any peece of their prieſthood is honour giuen of GOD; wherein I appeale vnto their owne conſciences, whoſe wiſdome is without affection in them: and thus farre of this fourth verſe.

Touching the two next verſes, I haue before ſhewed the meaning of them, that by teſtimonie of the Prophet, the Apoſtle proueth that Chriſt alſo had his calling of God, euen as Chriſt himſelfe often witneſſeth, that hee was ſent of his father. Touching this text: *Thou art my ſonne, this day haue I begotten thee:* it meaneth, that openly and plainelie,

God made it manifeſt, that Chriſt was his onely ſonne, by many ſignes and miracles, in which, as Paul ſaith, God was made manifeſt in fleſh; but of this I ſpake more vnto you in the expoſition of the fifth verſe of the firſt chapter. The other text here alledged, is out of the 110. Pſalme: *Thou art a prieſt for euer, after the order of Melchiſedech:* of which text we ſhall alſo haue occaſion to ſpeak more largely hereafter; this now we haue to learne, that this Pſalme is meant of Chriſt, and this ſentence is his calling to the prieſthood; of this the Apoſtle is a plaine witneſſe, and our ſauiour Chriſt in the 22. of Matthew teacheth, that this Pſalme could not be meant of Dauid, becauſe it is ſaide in it, *The Lord ſaid vnto my Lord ſit thou on my right hand, vntill I make thine enimies thy footeſtoole:* and reaſon teacheth it plainelie; for ſeeing, as is here alledged, it is to the praiſe of an high prieſt, how could it be of King Dauid, to whom the prieſthood in no caſe belonged? or how could it be of anie prieſt of the lawe, who had their proper calling of GOD, where this was another, after the order of Melchiſedech, who was both a King and a prieſt? And therefore it is plaine to bee meant of Chriſt, who was figured in Melchiſedech. The concluſion then of the Apoſtle in all this, is, that Chriſt had his calling of God, as Aaron had, and a more glorious and excellent calling therefore a greater high prieſt than any before him; but the time is now paſt. Let vs pray, &c.

The

The foure and twentieth Lecture, vpon the 7.8. and 9. verſes.

7 *Who in the dayes of his fleſh did offer vp prayers and ſupplications, with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared.*

8 *And though he were the Sonne, yet learned he obedience, by the things which he ſuffered.*

9 *And being conſecrate, was made the authour of eternall ſalvation vnto all them that obey him.*

THE Apoſtle, in this chapter beginneth to prooue our Sauiour Chriſt to bee the onelie high Prieſt of the new Teſtament: and becauſe the people of Iſrael, had ſo great affiance in the prieſthood of Aaron, that they could hardly be drawne away from the deteining of it, thinking aſſuredly, that vnto that Prieſthood, the lawe and teſtimonies of God had been tied for euer: and not knowing that all the ceremonies of the law were ordained vntill the time of reformation, in which Chriſt ſhould appeare, and change that prieſthood, to become himſelfe vnto vs a Prieſt of a better teſtament; therfore the Apoſtle firſt ſetteth foorth the properties of the prieſthood, according vnto the law, & after by compariſon applieth them vnto Chriſt, in whom they all ſhine in a much more excellent ſort, than before in Aaron: and therefore it cannot bee neither breach nor diſhonour vnto the lawe of GOD, nor the Prieſthood of it, if the ſhadow and the figure, which was Aaron, ſhould now bee

taken away; and the bodie and the truth, which is Iesu Christ, should be established for euer.

The properties which the Apostle speaketh of, necessarilie apperteining vnto euerie Priest, as vnto one that must be a Mediatour, are these; that first he should be man as we are, as Aaron and his posteritie were. For neither Angell nor Archangell, nor principalities, nor powers, can doo this work, to present flesh and bloud vnto the Maiestie of God, when themselues are but spirites; and therefore Christ, that he might bee high Priest, tooke not an Angels nature, but was made of the seede of Abraham, like vs; that as there is but one God, so there might bee but one mediatour betweene God and man, euen the man Christ Iesus, in this respect as able to bee high Priest as Aaron himselfe, beeing as naturallie and as trulie clothed with our flesh, as Aaron was.

The second propertie of the Priest, is, that hee should be ordayned, not onely for himselfe to make his owne attonement, but also for other men to accomplish what so euer was betweene God and them: that where they were before enimies and strangers, they might by him be reconciled, and haue free accesse vnto the throne of grace, to finde mercie and succour in due time: and for this cause Christ alone is a perfect priest, more excellent then Aaron, who was incumbred with his owne sinnes, to make first reconciliation for them, and therefore could not profit other. And as this was the Priests office, to bee a Mediator for other; so the meanes he must vse, and the mediation to bee wrought in this woork, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto GOD the sacrifice of righteousnesse, pure and holie in his sight, in which hee might bee pleased, and the sinnes of the people might bee taken away: the which sacrifice, because it

must

must be so pure, that in it, they for whom it was made, must bee sanctified, and so precious, that it must bee a sufficient purchase to redeeme man from all transgression: therefore it could not bee made with the bloud of Calues or Goates which cannot take away sinne, nor with gold nor siluer which cannot redeeme our soules, nor with meates and drinks which profited not them that were exercised therein, nor in any such carnall rites, for which the Priesthood of Aaron was ordained: and therefore, as another Priest must make this sacrifice, which cannot bee any other than than Iesus Christ, who being made high priest of the good things to come, by a greater tabernacle, & a more precious sacrifice, euen by his owne bloud hath obteined for vs an euerlasting redemption, & therefore is now to be acknowledged our onelie Priest; the first Priesthood, and the first lawe, being altogether abrogated.

One other propertie of the Priesthood, is, that none thrust in himselfe, being not appoynted, nor take vnto himselfe this honour, being not called vnto it: and GOD euer shewed himselfe a readie reuenger against all such as should defile his Priesthood, to take to themselues the dignitie to which they were not appoynted. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by word and by oath, that no flesh should resist it, euen, as it is written; the Lord hath sworne, and will not repent, thou art a Priest for euer, after the order of Melchisedech; so that in this behalfe our faith must be euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was; and with so much the greater iudgement it shall bee reiected, because it was confirmed with an oath.

The last propertie in this comparison is, that the high Priest of the lawe should haue an inward compassion toward

ward them that were ignorant, & were deceiued: in which perfect knot of vnfeined loue, his miniſterie was accepted of God, and his ſacrifices receiued and accompted holie: and leaſt he ſhould caſt from him this brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the meaſure of grace which he had receiued, he might indeede bee mooued with his brothers harmes, as with his owne; ſo that he did not withdrawe himſelfe from the ſeruice of the Sanctuarie, but put on the holie garments, was annoynted with the holie oyle, bare the names of his brethren before the Lord, preſented their ſacrifices, abſteined from wine and ſtrong drinke, mourned not for his friends that were departed, taught diligentlie the people, praied for their tranſgreſsions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Chriſt, than in all the tribe of Leui; and the bowels of al compaſsion were more large within him, than the vtmoſt branches of it in any other creature. And this the Apoſtle noteth in this place, which now we haue in hand, in which we may ſee (as in a moſt liuelie glaſſe) the perfect beautie of all excellent loue.

The things, they were not light, nor the ſorrowes ſmall, nor the ſighings few in nũber, nor the praiers faint, nor the anguiſh of ſpirit little, nor the death eaſie, by which he hath ſealed it vnto vs, that he had compaſsion on his people; but as the Apoſtle ſaith, *in the daies of his fleſh:* (while he was here clothed in mortalitie, like vnto one of vs, to the end he might bee faithfull for our ſakes) *he did offer vp praiers and ſupplications, with ſtrong cryings and teares vnto him that was able to ſaue him from death, and was alſo heard in the things which he feared: and beeing himſelfe the Sonne, yet he learned obedience by the things which he ſuffered: and beeing conſe-*

crate,

crate, was made the author of eternall ſaluation to them that obey him.

Theſe words, my deare brethren, we haue now in hand, to ſearch and examine what the ſpirit teacheth vs, ſo much the more carefullie to be hearkened vnto of vs, how much the more plainlie it ſetteth forth vnto vs the great loue and compaſsion that Chriſt beareth towards vs. Two things eſpeciallie here the Apoſtle teſtifieth: firſt, the ſufferings of our Sauiour Chriſt, and then the benefite that we enioy by the ſame, according as his ſufferings were onelie for our ſake. His ſufferings, what they were, and how great ſorrowe oppreſſed him, he ſheweth by thoſe effects which his ſorrowes brought foorth; that is, praiers, ſupplications, cryings, teares, feare and anguiſh of ſpirit, which things waited euer vpon him, euen to the accompliſhing of all his paſsions, which was the death of his croſſe. The fruit that wee doo reape of theſe afflictions which hee ſuffered, is the ſaluation of our ſoules, and eternall life, if we will obey him.

In this deſcription of his ſufferings, though the things are ſet foorth which were common and vſuall vnto him all his life: yet it appeareth eſpeciallie the Apoſtle meaneth that greateſt conflict of ſorrowe, which he had a little before his paſsion, deſcribed by the Euangeliſts, in all ſimilitude like vnto this which the Apoſtle here declareth. For as it is heere ſaid, *he made praiers*, noting by the word that they were many in number: ſo it appeareth in the Goſpell, that beſide other praiers, three times he repeated this one: *father, if it be poſsible, let this cup paſſe from me:* and as it is ſaid: *he made ſupplications, humbling himſelfe lowe vnder the hand of his Father:* ſo it is ſaid in the Goſpell, that then he kneeled downe, fell vppon his face, and ſo praied vnto God. And as the cauſe of his praiers is here mentioned,

Matth. 26. 42. Luk. 22. 41

To

To be deliuered from death: ſo the words of his praier in the Goſpell are like: *Father, if it be poſſible, let this cup paſſe from me:* meaning the death of his croſſe, to which he was condemned. And as here is mentioned his great and loud crying; ſo there the Euangeliſt ſaith, he cried out with a loude voyce: *My God, my God, why haſt thou forſaken me:* and like as here is ſaid, *He praied with weeping teares:* ſo there is witneſſed that he was ſorowfull and grieuouſlie troubled, that his ſoule was heauie euen vnto death, and that in a great agonie, his ſweate was like vnto drops of bloud: a wofull kinde of weeping, but ſuch was his compaſsion, that wee might haue ſure hope: and as here is ſaid, *he was deliuered from his feare:* ſo at that time when al his ſpirites were troubled, the Angell came from heauen to bring him comfort. Theſe ſimilitudes, they are all ſo agreeable, that it is euident the Apoſtle reſpected eſpeciallie aboue other, this part of his paſsion, in which his perfect loue and vnchangeable affection toward vs, ſhined in moſt fulneſſe of beautie, in that it was ſo feruent and ſo deepelie rooted, that neither feare nor trembling, nor any anguiſh of ſpirit, could make him ſhake; nor the force of death, nor anie bloudie ſweats could pull it out of his bowels.

In this one ſentence (dearelie beloued) there is more for vs to learne, than either eye hath ſeene, or eare hath heard, or all fleſh in this life ſhall attaine vnto: it is the depth of the glorious Goſpell which the Angells doo deſire to behold. But to note vnto you ſome things, in which our faith may be ſtrengthened, wee haue to learne by the example of our Sauiour Chriſt in this place, that in all temptations, wee ſhould approach vnto our God, and make our complaints vnto him, who is onlie able and readie for to helpe vs. He hath not forgot his promiſe that he hath made of old, *Call vpon me in the day of thy trouble, and I will deliuer thee:* he is a

Pſal. 50. 15.

place

place of refuge and of sure defence, a strong tower against all assaults: the righteous man that shall hasten vnto him, he shalbe surelie saued: the author and finisher of our faith, he is gone before vs, wee shall bee surelie partakers of the same mercie. It skilleth not how great our temptations are, into which wee are fallen, nor how many in number; the Lord will deliuer vs out of all. It skilleth not how manie our sinnes are, nor how great in our eyes, that haue procured our troubles: the Lord will scatter thē as the cloudes from the heauens, and they shall not turne away his louing countenance from vs. Let vs looke on this patterne Iesus Christ, that is set before vs; it would crush our flesh in peeces to beare with him the weight of his afflictions, from which he was deliuered; and it would make our teares to be as drops of bloud, to be partakers of so great anguish of spirit as he susteined; & yet it was not so great, but the comfort of the Angell sent from his father, was much greater: so that by praier he obteined a most excellent victorie, and hath brused the serpents head, and broken all his force: and why should wee then be discouraged? If our sinnes bee as crimson, or if they be red like skarlet, yet they are the sinnes of our owne bodies; but not ours onlie, but also the sinnes of the world: they rested all vpon Christ our Sauiour, and yet he praied for deliuerance, and hath obteined, and therefore we may say with boldnesse, *forgiue vs our trespasses.* If the loue of Christ were so great, to beare the sinnes of vs al, and of them euerie one hath gotten forgiuenesse, how should not we that are laden but with our owne sinnes, lift vp our heads into great assurance of hope, and heare with ioyfulnesse the word of promise: *I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.* Heb. 8. 12.

And what though our afflictions are exceeding many, that

that the whole head be ſicke, and the whole heart bee heauie, that from the ſole of our foote vnto our heads, there be nothing whole in our bodies, but al wounds and ſwellings, and ſores full of corruption? yet al this is nothing vnto his paſsions, by whoſe ſtripes we are healed. And theſe troubles are nothing vnto his mightie cryings, who was compaſſed about for our ſakes with feares and horrours, till his ſweate was as drops of bloud, and his bones bruſed in his fleſh. Then let the whips and ſcourges of our chaſticement be grieuous, and let vs yet bee beaten (if the will of God ſo be) with ſcorpions: Chriſt, in great compaſsion, ſuffering with our infirmities, hath borne yet a more heauie weight of iniquities, and hath been deliuered: ſo that if wee obey, we are partakers of his mercies, and wee haue full perſwa-

Rom.8.38. 39. ſion, *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall bee able to ſeperate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Yea, and greater boldnes than this if it be poſsible to dwell within vs, the Apoſtle here hath offered it in Chriſt Ieſu.

If all the ſinnes were vppon him, and all ſorrowes in his fleſh, and yet from them al God hath heard his praiers; why ſhould we not be ſure that our ſinnes and ſorrowes ſhall be done away? why ſhould we not be ſure that God himſelfe hath appoynted vnto all that mourne in Sion (as the Pro-

Eſay.61.3. phet ſaith) *to giue vnto them beautie for aſhes, the oyle of ioye for mourning, the garment of gladneſſe, for the ſpirit of heauineſſe?*

Let vs therefore be bold (dearelie beloued) for *he was wounded for our tranſgreſsions, and broken for our iniquities, the*

Eſay.53.5. *chaſticement of our peace was vpon him:* theſe praiers are ours, theſe ſupplications for vs, auaileable for moe ſinnes, than

1.Ioh.5.4. we are able to cõmit: *this is our victorie that ſhal ouercome the world,*

world, euen our faith: in all miſeries, and multitudes of woe, we are not ſunken ſo deepe in ſorrowe, as he that for our ſakes made praiers and ſupplications, with ſtrong cryings and with teares, and was deliuered from his feare.

The ſecond poynt that we haue here to learne in this example of our Sauiour Chriſt, is, to knowe vnto whom wee ſhould make our praiers in the day of trouble, which the Apoſtle teſtifieth in theſe wordes; that Chriſt made his praiers vnto him that was able to deliuer him from death: a rule to bee kept of vs in all manner of our petitions and ſupplications whatſoeuer, to make them knowen vnto him that can grant our requeſts, that is, vnto God: this rule was kept of the Church of God from the beginning. When men were once turned from their Idols, then in all their praiers they began to call vpon the name of the Lord: and God himſelfe, at no time, doth more ſharplie reproue his people, than when they would aske of thoſe that had no power to helpe them. This leſſon, that poore Leper ſo defiled in fleſh, had yet humblie learned, and with a pure heart he praied accordinglie: *Lord, if thou wilt thou canſt make me whole:* vpon this foundation our Sauiour Chriſt hath built vp all the praiers of the true Diſciples, adding it as a ſpeciall clauſe vnto the praier that he taught them: *For thine is the kindome, the power and glorie, for euer and euer, Amen:* then let vs learne it, ſo many as will pray in ſpirit, to make our praiers vnto him alone, who is able to ſaue vs. It is the ſacrifice of the new Teſtament, that he hath appoynted vs, that wee ſhould offer vp vnto him (and not vnto other) the fruit of our lips, which may confeſſe his name: & becauſe this doctrine hath been wodeh downe vnder feet, & defiled by the man of ſinne with all ſpirituall vncleanneſſe, I beſeech you adde vnto this one reaſon or two more, that you may anſwer the aduerſarie, and be able to ſtand in the day of euill.

Gen. 4. 26.

Mar. 1. 41.

Math. 6. 10

When

When our Sauiour Christ was purposed to teach his disciples a true forme of praier, and a perfect patterne vnto which they must frame their petitions, (or it is vnpossible they should be accepted) he teacheth them, that their beginning must bee from hence: *Our Father which art in heauen.* What blessing soeuer wee would haue, or from what plague soeuer we would be deliuered, he alone must be the person of whom we craue, to whom this name and calling doth belong: *Our father which art in heauen.* If this name be none of his, he is no patrone to bee called vpon: or if wee will needes call vpon him, we giue him this name, whether it be his or no. Christ is our good warrant, who hath made this the beginning of all Christian praier, *Our father which art in heauen:* therefore the Idolaters of all ages, that haue made themselues Saints to pray vnto, according to the number of their praiers, so they haue multiplied their Idols: and the children of God to whom they haue sacrificed, they shall witnesse against them in the day of Christ. And you my deare brethren, against all your enemies defend thus the holinesse of your praier, that you knowe no other way of speaking, then as you are taught, *Our father.* Adde yet vnto this one reason more, which you learne of Saint Paule, and I doubt not, but you shall bee well established in this present trueth.

We knowe all, and doo confesse, that we are able to doo
Rom. 7. 18. no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: yea, the verie wisedome of the flesh is enimitie vnto al righteousnesse, so true it is that the Prophet saith: *Euerie man is*
Iere. 10. 14. *a beast in his owne vnderstanding.* And how much lesse then are we able to offer vp vnto God, that most precious sacrifice of praier and thanksgiuing, to make it acceptable in his sight, if wee consult with our owne flesh and bloud, and af-

ter

ter the will of man, ſo make our praiers vnto God? Wee muſt needes acknowledge our owne infirmities, and confeſſe with Saint Paule that wee knowe not what to pray as wee ought, but it is the ſpirite of God that maketh requeſt for the Saints, according to the will of God; and in this holie ſpirite alone wee muſt pray, if wee looke for the mercy of our Lord Ieſu Chriſt, to eternall life. The ſpirite that beareth rule in our heart, hee muſt teach vs all things, or elſe wee can doo nothing that GOD aloweth. Now the voyce of this ſpirit that alwaies ſoundeth within vs, it ſpeaketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither Saint Paule pray for vs: nor Saint Peter pray for vs. Rom. 8. 15. verſ. 26. 27.

Theſe are but the ſpicings of the drunken cups of Rome, the ſounds of words which the ſpirites of errours haue blowne. But the holie ſpirit of God that teacheth vs how to pray, it crieth thus in our hearts; *Abba, Pater, Our Father which art in Heauen.* As Chriſt himſelfe hath beene our ſchoolemaſter of no other praier, ſo the ſpirite that hee hath giuen vs, it knoweth no other ſound, but *Abba Father*: theſe are the beginnings of our praiers. If we ſpeake not vnto him, to whome doo wee bow our knees? If wee will make the ſpirite ſubiect to any other, let vs take heede that we greeue not the holie ſpirite of God, by which wee be ſealed againſt the day of redemption. Thus much I haue added to the example of our Sauiour Chriſt, who made his prayers to his father, who alone could deliuer him, that we might the more aſſutedlie be bolde to abide in his ſteppes.

It followeth in the text; *With great crying and with teares.* Here we haue to note, in what meaſure our Sauiour Chriſt was afflicted, euen ſo farre, that he cryed out in this bitterneſſe of his ſoule.

This the Euangeliſts doo expreſſe in mo words, teſtifying of him, ἀδημονεῖν καὶ ἀγωνιᾶν καὶ ἀθυμεῖν καὶ ἀπορεῖσθαι, that hee was greatly afraide, altogether aſtoniſhed, euen fainting for great anguiſh of minde, and full of penſiue ſorrowes. For his father had broken him, with one breaking vppon another: ſo hee kindled his wrath againſt him, and accounted him as one of his enimies. The heauie hand of God was ſo grieuous vppon him, that it bruſed his verie bones, and rent his reynes a ſunder, hee coulde finde no health in his fleſh, but was wounded to death, as without recouerie.

The Euangeliſt himſelfe beareth witneſſe of this miſerie, adding vnto his loude crying, this ſound of words: *My God my God, why haſt thou forſaken mee?*

This ſorrow, becauſe it was not aſſwaged with words, hee cryed out a loude, and becauſe in ſilence he could finde no eaſe, his face was wrinckled with weeping, and the ſhadowe of death was vppon his eyes. For what griefe could bee like vnto this? Or what condemnation could bee ſo heauie? When there was no wickedneſſe in his hands, and when his praier was pure: when hee was the brightneſſe of glorie, and the Sunne of righteouſneſſe that ſhined in the Worlde: yet as it were to ſee his dayes at an ende, and his enterpriſes broken, his carefull thoughtes to bee ſo deepe grauen in his breaſt, that they changed euen the day into night vnto him, and all light that approched into darkeneſſe: this was a ſorrowe aboue all ſorrowes.

When his excellencie was ſuch aboue all creatures, that the world was not worthie to giue him breath, yet hee to bee made a worme, and not a man, a ſhame of men, and the contempt of the people, all that ſawe him to haue him in deriſion, and to ſhut vp his life in ſhame and reproches, ſo

vnworthy

vnworthy a rewarde of ſo pretious a ſeruant: how could it but ſhake all his bones out of ioynt, and make his heart to melt in the middeſt of his bowells? How could his ſtrength not bee dryed vp like a potſhard, and his tongue not cleaue vnto the Iawes of his mouth? Who hath been euer ſo full of woe, and who hath beene brought ſo lowe into the duſt of death? His vertues were vnſpeakeable, and righteous aboue all meaſure: yet was hee accounted among the wicked. His temperancie in perfect beautie, and his appetites bridled with all holie moderation: yet they ſaide of him, beholde a glutton, and a drinker of wine. His behauiour honeſt without al reproofe, and his conuerſation vnſpotted: yet they ſlaundred him as a friend of Publicans and ſinners, and reported him as a companion of theeues. Hee loued the lawe of his father, with ſuch fulneſſe of deſire, that he would not ſuffer one iot, nor one tittle vnaccompliſhed: and yet they accuſed him as an enimie vnto Moſes, a breaker of the law, a ſubuerter of the temple, and a teacher of new doctrines, ſuch as were not of God. He hearkened vnto his father in all humilitie, and loued him with all his heart, and with all his ſoule, ſo that he was obedient vnto him vnto death, yea euen the death of the croſſe: yet they ſaid of him preſumptuouſly, that hee blaſphemed, and robbed God of his honor. He was an enimie of Satan euen vnto death, and by death ouercame him that brought death into the world, he hated him with ſo perfect hatred, and held ſtedfaſt the enimitie that was betweene them, vntill he had ſpoyled his principalities and powers, & triumphed ouer them in an euerlaſting victorie: yet horriblie they reproched him by the name of Beelzebub, ſaid he had a diuell, and by the power of Satan he wrought al his miracles. O the depth of al abhominatiõs, & the botomles pit of all vncleanes! who could once haue thought ſo lothſome a

ſinke to haue been couered in the heart of man? O God, righteous in iudgement, and true in word, is this it that the
Luke.2.38. prophet hath told before, that the thoughts of many hearts ſhould be made open? Then create (wee beſeech the) new hearts within vs, and take not thy holie ſpirit for euer from vs.

And you (dearely beloued) if theſe were the cauſes that Chriſt had to complaine, then thinke not that his cryings were aboue his ſorrowe; to ſee ſo nere vnto his heart, euen in his owne perſon, innocencie blamed, vertue defaced, righteouſneſſe troden downe, holineſſe prophaned, loue deſpiſed, glorie contemned, honour reuiled, all goodneſſe aſhamed, faith oppugned, and life wounded to death; how could he yet abſteine from ſtrong crying and teares, when the malice of Satan had gotten ſo great a conqueſt? If iuſt
2.Pet.2 7. Lot dwelling among the Sodomits, and ſeeing and hearing ſuch a wicked people, vexed from day to day his righteous ſoule with their vngodly deedes: what ſhall we thinke of Chriſt, liuing in ſuch a generation? But (ô my brethren, beloued of the Lorde) open the eyes of your faith, and you ſhall ſee theſe things, they were but the beginnings of ſorrow. What, ſhall we think, was his griefe of minde for the Iewes his brethren, that were thus powred out vnto wickednes: how did his great loue boyle in ſorrowes of heart, to ſee their deſtruction. If Moſes, when he beheld the anger of God againſt his people, in great compaſsion of their
Exo.32.35. miſeries, prayed earneſtly vnto the Lord: *Forgiue them O God, or raze me out of the booke that thou haſt written.* If Ieremie in foreſeeing the captiuitie of Hieruſalem, had ſo great
Iere 9.2. griefe that he cried out: *O that my head were full of waters, and mine eyes a fountain of teares, that I might weep day & night for*
Eſay.22.4. *the ſlaine of the daughter of my people.* If Eſay in like abundãce of loue bewailed his brethrẽ that would needs periſh,

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with these wordes of complaint: *Turne away from me, I will weep bitterly, labour not to comfort me, because my people perish.* If Paule, that most excellent Apostle, hauing receiued but his portion of the great loue of Christ, called God to witnesse that he spake the trueth, how he had great heauinesse, and continuall sorrowe of heart for his brethren, and that for their sakes, himself wished to be *seperate from Iesu Christ:* what manner of teares shall wee thinke were those which Christ himself powred out, when he wept ouer Ierusalem? what sorrowe of minde, which then interrupted his speeches, and made them vnperfect? how deepe was that angrie griefe printed in his bowels, when he beheld the blindnesse of the people, and was sorrowfull for them? what manner of affection was it, that in the middest of so great reproches and mocks, could neuer be changed: but prayed still: *Father forgiue them, they knowe not what they doo.* Rom. 9. 2. Luk. 21. 41 Mark. 3. 5. Luk. 23. 34

If it bee grieuous vnto vs to lose the thing that is most deare vnto vs in this earthlie Tabernacle: how much more did this sorrowe pearce euen through the bowels of our sauiour Christ, to see man taken from him vnto destruction, for whose sake he would so willinglie sacrifice vp his life? this is another spectacle in which we may behold his great dolour and anguish, to know the paines he endured, and the causes of his mightie cryings.

But this also (dearelie beloued) though it were exceeding, yet it was not all, no it was but a taste of griefe in comparison of the rest. Behold, if you can, his person here, and see the residue, and so you shall knowe the loue of GOD. His griefe was exceeding, to see all vertue and godlines so troaden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorrowe. But the height and depth of all

miſeries was yet behinde: the ſinne that he hated, hee muſt take it vpon his own body, & beare the wrath of his father that was powred out againſt it. This is the fulneſſe of all paine that compaſſed him round about, which no toung is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the which anger, the Prophet ſpeaketh: *Who can ſtand before his wrath: or who can abide the fearceneſſe of his wrath. His wrath is powred out like fire: and the rockes are broken before him.*

Nahum. 1. 6.

When the prophet was not able to conceiue the weight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it, the hardeſt of all creatures hee tooke for example, that the hard rock did cleaue a ſunder at the ſound of his words. And as is ſaid in another place, ſuch a voice, as maketh the *forlorne wilderneſſe to tremble*. A voice ſo full of terrour in the eares and hearts of the wicked, that the ſunne ſhall be darkened at the ſound of it, & the moone ſhal not giue her light, the Starres of Heauen ſhal fall away, and the powers of Heauen ſhalbe ſhaken. No creature at all ſhal yeelde his ſeruice vnto them, the elements of the world ſhall ſeeme to melt away.

Pſal. 29. 8.

This ſtate of miſerie Chriſt entred into, & ſunke downe deepe in this confuſion, and who can expreſſe his ſorrowe: Being full of goodneſſe, hee had the reward of euill; full of obedience, he was puniſhed as wicked: full of faith, yet had the reward of a ſinner; inheritour of all things, and Lord of all; yet nothing at all to doo him duetie: the King of Kings, and Lord of Lords; yet made an outcaſt and abiect of the people: the ruler of all, and God of glorie; yet compaſſed with ſhame and great confuſion: the author of life, yet wrapped in the chaynes of eternall death; the onely begotten of his father, and his beſt beloued, yet caſt off as a ſtranger,

stranger, and chasticed as an enimie: the brightnesse of glorie, and the beautie of the higheſt Heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of misery, how iust cause found he to crie out aloude, *My God, my God, why hast thou forsaken mee?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinne; his soule powred out into all calamitie: the wrath of his father, and condemnation resting vppon him. How truely may wee here say, and confesse the article of our faith: *Hee descended into hell?* How liuely doo wee see it performed that the Prophet speaketh of? *The snares of death compassed mee, and the paines of hell tooke holde vpon mee: I found trouble and sorrowe.* Psal. 119. 3.

This was the compasion that hee had towards vs, by which he suffered with our infirmities, more than Aaron, or all the priests of the lawe could possibly haue done for vs. If we could possibly consider (dearelie beloued) as we should, wee would gladlie embrace him as the high Priest for euer of the new testament; and when we shall be made of one fashion with him, thorough some measure of his affliction to feele the weight of our sinnes, then we shall confesse what cause he had of complayning, and how dearely hee hath bought the honor of the high Priest and Mediator. The Lord lighten the eyes of our minde, that with open countenance wee may behold him, who for our sakes endured such a death of the crosse: we should not then need many exhortations, the remembrance of the latter end would keepe vs safe from sinne. But let vs now see what the Apostle further teacheth vs, and while our Sauiour Christ is in these great extremities, what fruite of wel dooing he hath learned by it.

It foloweth, *& although he were the sonne, yet learned he obedience by the things he suffered.* Lo (dearly beloued) this was no

little profit of all his troubles: he learned thereby, how and what it was to obey his father, that when these things rested all vppon him, and yet hee could say in meekenesse of spirite, *Not my will my father, but thy will bee done:* hee might haue great boldnesse that his obedience was perfect. The shame of the world, the afflictiõs of the flesh, the vexations of the minde, the paines of hell, when these could make him vtter no other words, but, *Father as thou wilt, so let it be done:* what hope, what faith did he surelie builde on, that his obedience was precious in the sight of his father? This example is our instruction. Wee knowe then best how wee loue the Lorde, when wee feele by experience what we wil suffer for his sake. It is an easie thing to be valiant before the combat, to dreame of a good courage before the heart be tried: but in deede to bee vnshaken in the midst of the tempest, and to stand vpright when the ground vnder thee dooth tremble: this is to knowe assuredly thou art strong in deede, and to say with boldnesse, thou shalt neuer bee mooued: this our Sauiour Christ might throughlie glorie of. The Heauen, Earth, and Elements, they were all his enimies; his Father in whom he trusted, shewed him an angrie countenance; hee that fainted not, but cried still, *Thy will bee done O Father*, hee may bee bolde of his obedience: there is no creature can make him falsifie his faith. If this be the fruite of out afflictions, the Apostle speaketh not without great occasion: *account it for an exceeding ioy, when yee fall into sundrie troubles.* For what can bee more ioyful vnto the soule that is oppressed, thã to giue this in experience, that neither height nor deapth shall remoue him from the Lord. The glorie of Abraham was exceeding great, whẽ he had sealed it with practise, that he would forsake his countrie and his kinred, and his fathers house, at the commandement of GOD, to goe whether hee would

1. Pet. 4. 3.

Gen. 21. 1.

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shew him: then he knewe by good proofe, he was made worthie of Christ, when he could forsake father, mother, house, land, and all things, to come vnto him.

The patience of Iob was not throughlie knowne, till all his goods were spoyled, and he left exceeding bare, in that case when he spake so boldlie: *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, the Lord hath taken away, as the Lord will, so is it done, the name of the Lord be praised for euer.* Now might Iob be sure of the strong patience which should bring forth hope, that neuer should bee confounded. Our brethren before vs, which so constantlie haue holden the profession of their faith, that the flames of fire could not make it wauer, they had a good witnesse, that their election was sure, whē they might speake by experience, that neither life, nor death, could remoue them from the loue of God. Thus the good ground is known what it is, when the heate cannot scorch it, nor briers and thornes turne the good corne into weeds; but through all stormes, it will giue nourishment to the seede, till it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, we knowe not how great the rebellion of the flesh will be. Iob.1.21.

The Apostles of Christ, they bragged not a little, that they would neuer forsake their master Christ; he alone had the words of eternall life, and they would not change him for another: they beleeued him, they knewe him to bee Christ the sonne of the liuing God; and there was no other Sauiour. But when they sawe the swords and staues, the rulers offended, the people in an vprore, & the crosse at hand; their courage fell downe, they forsooke him all, and fled away. Peter was not a little stout, as himselfe was perswaded; he would neuer forsake Christ, though he should die

for his name: and for proofe of his courage, he drewe his ſword, and ſtroke ſo venterouſlie, that he had almoſt ſlaine one: he ſeemed to bee at a poynt, and fullie reſolued, that he would not leaue his maſter, till the ſword ſhould diuide them: but alas, this boldneſſe was but a blaſt of wordes. When there was no remedie, but Chriſt muſt be had to Caiphas, Peter began to faint and to drawe behind. When the perill was more increaſed, and they began to crie, *Crucifie*, Peter was more afraide, and began to ſweare, he knewe him not: ſo great infirmitie is in mortall fleſh; experience is the greateſt warrant to knowe what it can beare. It is our bounden duetie, and the Lord requireth it, that wee ſhould determine with our ſelues in all things, to approoue our ſelues the witneſſes of his Goſpel in patience, in afflictions, in neceſsities, in ſtripes, in tumults, in labours, in watchings, in faſtings, in honour, in diſhonour, in good report, in ſhame, in life, in death: and our comfort is great, when wee beeperſwaded of theſe things, that wee would contemne them. But how violentlie the fleſh will fight againſt vs, we cannot well declare, till we haue made the triall.

Wee therefore (dearelie beloued) whom it hath pleaſed God to keepe in heauineſſe through many temptations, we haue heere a ſalue againſt the wounds of ſorowe. Our afflictions doo teach vs, how farre we can obey the Lord. If in all griefe of bodie I can ſay with patience; I haue held my peace, O Lord, becauſe thou haſt done it; then I knowe that in all ſorrowes of fleſh, I haue glorified God, and my heart reioyceth. If my mind be full of anguiſh and ſorrow, ſo that all hope bee faint within me; if I can ſay yet vnto my ſoule, I will wait patientlie for the Lords leiſure, then I knowe aſſuredlie God hath made me obedient, and he will heare my praier; ſo that this experience hath bred in me the hope that ſhall neuer be confounded. I may ſpeake the

words

words which the heauens shall seale vnto, with euerlasting trueth, neither fire, nor sword, nor principalities, nor power, shall remooue me from the loue wherewith God hath loued mee; a sure token of this saluation I haue found in mine afflictions; when I trauelled in sorrowe, both of the bodie and mind, I found the grace to say; O Lord doo thy will: this is no small cause why wee should reioyce, when God doth make vs worthie to feele the triall of our faith. So dearelie beloued, faint not in your mournings, but endure patientlie; you know not the happines of that which seemeth your miserie: let this bee the first cause why wee should bee glad of temptations. And to the end wee may helpe our common infirmities, let vs learne yet more, why it is good for vs to bee brought lowe: a most notable commoditie the Apostle rehearseth, where he writeth to the Romanes: *Those whom God hath foreknowne, he hath also predestinate, to be made like vnto the image of his sonne.* Loe (my deare brethren) these are the healthful counsels of the Lord toward vs, that wee should bee made like vnto his sonne Christ in many afflictions, that at the last we might be also like him in eternall glorie. Rom. 8. 29.

These are the riches of Gods vnsearchable wisedome. Death once reigned through sinne, & he hath found a way to rise from it againe into greater glorie: this victorie, because it was too great for Saint or Angell to obtein, he hath appoynted it to bee the work of his onlie begotten sonne, who made it perfect in a most excellent conquest: he hath taken vppon him our nature to make it strong, and in his owne person he hath filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mightie power of his Godhead he is risen againe in our flesh, ascended vp into glorie,

glorie, and ſitteth on the right hand of maieſtie and of power, being a mightie Sauiour vnto euerie one that ſhall followe him. So that this is our glorie in all afflictions, we are faſhioned by them into the ſimilitude of Chriſt, and we are made like vnto him. So it pleaſed GOD, when he would bring many children into glorie, to conſecrate the Prince of their ſaluation through afflictions, & to make both him that ſanctifieth, and thoſe that are ſanctified, all one; that they that ſuffer with him, ſhould alſo reigne with him; and they that dye with him, ſhould alſo liue with him. So wee, when we feele many troubles to reſt vpon vs, wee may ſay now wee are like vnto Chriſt, eſpeciallie, when wee feele that greateſt trouble, fulleſt of bitter ſorow, that is, the mind oppreſſed: it maketh vs eſpeciallie like vnto him, that wee may ſay with Paule: *now we ſupplie in our fleſh the remnant of the afflictions of Chriſt.* Let me looke into the whole courſe of my life, and whatſoeuer pleaſeth me beſt, health, honor, riches, fauour, authoritie, friendſhip, wife, children; in all theſe things I cannot yet behold the liuelie image of chriſt. Affliction and trouble, a mind broken with remembrance of ſinne, a troubled ſpirit, theſe are the beginnings of great reioycings; with horrours of death, and a conſcience burthened with the wrath of God: heere light ſhineth out of darkneſſe, and hope out of deſpaire. As I thinke my ſelfe furtheſt off from the Lord, ſo indeed, I am nereſt vnto him: and when I thinke my ſelfe fulleſt of confuſion, then the image of Chriſt is moſt liuelie within me. The Lord may hide his face for a while, for a moment in his anger, as he did from Chriſt, but he muſt needes returne vnto me with euerlaſting mercies; for the image of his ſonne is cleare within me. A bleſſed ſorowe, and woe full of happineſſe, that faſhioneth theſe daies of my vanitie into the ſimilitude of the age of Chriſt, that with him at laſt I might reigne for

euer.

euer. A precious countenance it is in the sight of God, that seemeth without beautie in the eyes of man; and an vnspeakable treasure of ioye and gladnesse, ingrauen in these vessells that are but earth and ashes. When Christ is the patterne, whose similitude we doo beare, who can bee discouraged vnder the Crosse? Wee are afflicted on euerie side, but not in such a straite that we are shut from hope: we are in pouertie, but not ouercome of pouertie; wee are persecuted, but not forsaken; we are cast downe, but we perish not. We are troubled in all things, fightings without, and terrours within; but God that comforteth the abiects, he will comfort vs. Vnto this he hath predestinate vs, that wee should be like vnto his sonne in all afflictions, and so be glorified with him in the day of honour. 2.Cor.4.8.

Thus farre we haue heard two speciall causes why wee ought to reioyce in all temptations: the one, that so wee learne true obedience: the other, that by them we bee made like vnto Christ. Adde yet vnto these, one third cause out of the scripture, which when you shal haue learned, be bold (deerelie beloued) in all the fire of the enemies. For behold, in the trueth of Iesus Christ I dare bee your warrant, the greater are your afflictions, the liker you are vnto Christ: yea, if it should happen you to fall downe into hell, Christ hath descended also; you should then bee most like him in his agonies and bloudie sweats.

The third cause at this time which I will touch, is this: God sendeth vs sundrie chasticements, and especiallie that which is most grieuous of all other, the anguish of spirit, and affliction of the soule; for this purpose, that we should be warned in time, how to turne vnto him and be free from the plague when it commeth: for the iudgements of God that are daylie preached vnto vs, they pearce deepe into the hearts of the true beleeuers, and the word that they heare,

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it worketh mightilie in them, more ſharpe in their eares than a two edged ſword, it entreth through them, euen to the diuiding aſunder of the ſoule, and of the ſpirite, and of the ioynts, and of the marrow, & examines all the thoughts and the intents of the heart, ſo that it is vnpoſsible that any part of them ſhould be hid, but they are all open vnto iudgment, and heare the voyce of the Lord. Then their ſinne is reuiued in the middeſt of their bowels, their conſcience hath no reſt, they feele death working in their hearts, and hell is before them: they ſee ſinne on their right hand, and Satan on their left, ſhame vnder their feete, and an angrie Iudge aboue them, the world full of deſtruction without, and a worme gnawing the heart within: the poore ſinner knoweth not what to do, to hide himſelfe it is impoſsible, and to appeare it is intollerable: then, he breaketh out into lowd cryings, *O wretched man that I am, who ſhall deliuer me from the bodie of this death:* he giueth no reſt vnto his eyes, nor ſleepe vnto his eye lids, vntill he finde him that is able to ſaue him from this wrath; in his bed by night he ſeeketh him whom his ſoule loueth; in the ſtreates and open places he inquireth after him, and after many daies in which he cannot finde him, Chriſt ſheweth himſelfe at the laſt, a perpetuall deliuerer, a victorious Lion of the tribe of Iuda, in whom he hath ſtrong ſaluation: when he hath mourned, becauſe of the plague that was before him, Chriſt will approach neere, and wipe away the teares from his eyes. This the Prophet Abacuch ſetteth foorth in his owne perſon: *When I heard* (ſaith he) *the word of God, my bellie trembled, my lips ſhooke at the voyce, rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might haue reſt in the day of trouble.* Euen ſo (dearelie beloued) it is with vs all. The plagues of GOD, becauſe they are pronounced againſt iniquitie, it maketh the child of God to feare and tremble, that

Abac. 3. 16

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ſo foreſeeing the harme, he might prepare him helpe: and becauſe of the deſtroyer, ſeeke without wearines vnto the Sauiour: though he hide himſelfe at the firſt, the wounded ſpirit and troubled heart muſt needs find him out. A great cauſe of vnſpeakable gladnes, though we ſeeme ſwalowed vp of penſiue ſorrow. We are full of griefe, but we are chaſticed of the Lord, becauſe wee ſhould not bee condemned with the world: we die with Chriſt, but becauſe we ſhould liue with him; we lament & weepe, but becauſe that chriſt might wipe away all teares from our eyes; wee are deliuered vnto death for Ieſus ſake, but becauſe the life of Ieſus ſhould be made manifeſt in our fleſh; we beare about in our bodies the mortification of the Lord Ieſus, but becauſe the life of Ieſus might be manifeſt alſo in our bodies; we haue anguiſh of ſpirit and vexation of minde, ſuch as hath not been from the beginning, but for this cauſe; that when ſodeine deſtruction ſhall come vpon the careleſſe world, wee might lift vp our heads, and behold our redemption at hand. Let vs then bee bold, and in patience poſſeſſe our ſoules; for theſe cauſes we are now afflicted, that we might receiue mercie, & finde grace to helpe in the time of need: and for this cauſe wee tremble and are afraid, that after manie praiers and ſupplications, we might bee deliuered from the things which we haue feared.

It followeth in the Apoſtle. *And being conſecrate, he was made the author of ſaluation to all them that obey him.* In theſe words we are taught, what fruit and commoditie we haue through theſe bitter ſufferings of our Sauiour Chriſt, and alſo by what meanes we are made partakers of it: the fruit is eternall ſaluation, the meanes to go vnto it is obedience: in the firſt wee learne, that all promiſe and hope of life is in Chriſt alone; he hath alone the wordes of life, he is alone the bread of life, the water of life, the authour of life,

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the word of life, the tree of life, the onlie life: he that beleeueth in him, he hath euerlasting life: and he that dwelleth not in him, shall see no life; but the wrath of God abideth on him. Take hold of Christ, and take hold of life: reach foorth thine hand to any other thing, and thou reachest vnto vanitie which cannot helpe. Looke not for life, but where it dwelleth; in the flesh of Christ alone there it resteth. Death hath reigned in all the world beside, and led euerie creature into bondage. If thou looke vnto the heauens, there is but vexation and anguish: if thou looke vnto the earth, there is but darknesse and sorrowe: if thou call vnto Abraham, he knoweth thee not: if thou crie vppon Angells, they cannot helpe thee: if thou looke vnto thy works, they are all vncleane; if thou trust in thy praiers, the Lord hath no pleasure in them; call for the helpe of al creatures, they are subiect to vanitie; there is no life but in christ alone. The Elders, the Angels, the beasts, and all creatures, they giue this honour vnto Christ; Saluation is of him that sitteth vppon the throne, and of the Lambe: and altogether they crie, *Amen.* And if all the creatures which yet are excellent good, are not of power to giue any piece of this life; then what shal we thinke of those people, enemies to God, and murderers of his Saints, which so long haue made vs beleeue, that they haue life in themselues? that they can forgiue vs our sinnes for yeares, euen as they wil, many or few: that they can make sacrifices propitiatorie for vs; that they can purge vs by Purgatorie fires, that their Pilgrimages, their pardons, their vowes, their holie orders, and such other spirituall drunkennesse of their sicke braines, that these be auaileable to purchase life. If they will not be reclaimed, let vs rest in the counsels of our God, and say with Iohn: *He that hurteth, let him hurt still, and he that is filthie, let him be filthie still.* It is enough for vs, that Christ is our life, that our

Ioh 22.11.

life

life is hid with Chriſt in God: when Chriſt which is our life ſhall appeare, then ſhal we alſo appeare with him in glorie. Now while we are in the daies of our pilgrimage, the way that we muſt walke vnto this life in Chriſt, is to bee obedient vnto his will. Whatſoeuer be the way that he wil ſhew vs, and bid vs walke in it; let vs neither decline to the right hand, nor to the left, but go forward in the ſame. We are not to looke into the world, how our fathers before vs haue walked. Our iniquities, and the iniquities of our fathers ſhall be bound together. If we bee partakers of their euill dooings. If wee go after Baalims, which our fathers haue taught vs, we ſhall be fed with the wormwood which our fathers haue eaten. The gouernment of the Church is vppon the ſhoulders of Chriſt; he giueth vs the lawes by which wee liue; he ruleth alone in the houſe of Iacob; his voyce muſt bee followed. Wee may not now euery one ſay, we haue a viſion, we haue a dreame: God hath ſpoken by his ſonne, and charged all to heare him. Wee may not boaſt our ſelues of Saint or Angell, to hearken to newe doctrines which we haue not learned: for God hath not put in ſubiection vnto Angells, theſe daies of the Goſpell, in which wee are; but vnto Chriſt, who is made the head of his people, and all things are in ſubiection vnder his feete: ſo that this is the way wee haue to walke; Chriſt is our Lord, let vs receiue his lawes; he is our maſter, let vs follow his rules; he is our Apoſtle, let vs heare his Goſpell. Let vs obey in all things, and wee ſhall bee eſtabliſhed. This is the glorie that God hath giuen vnto his ſonne; he is our lawgiuer, we haue no other.

If we will leaue the ſtubberneſſe of our owne hearts, and obey him: as life is in him, ſo we ſhall ſurelie liue; for the Lord hath not as great pleaſure in burnt offerings and ſacrifices, as when the voyce of the Lord is obeyed. It is an e-

uerlasting trueth, *That to obey, is better than sacrifice: and to hearken, is better than the fatt of Rams:* for to disobey, is as the sinne of witchcraft: and to change the lawe that is set before vs, this is wickednesse and idolatrie. Let vs not bee wise in our owne conceites, to frame God a religion, such as we will. This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs, as with carte ropes. A iust recompence of such wearie labours, when God shall say vnto vs: *Who hath required these things at your hands?* Let vs then folow so as wee bee called, and bring into captiuitie euerie thought of man, to the obedience of Christ. And the Lord our God for his Christs sake, giue vnto vs, hearts full of humilitie, that wee may thinke him wisest, and rest in his decrees: that we be neuer spoyled through vaine philosophie, and the traditions of men, but harken vnto him, who is only wise, that at the last wee may liue with him, who hath alone immortalitie, and shall fill vs with his glorie for euermore.

Which times, the Lord God bring speedily vpon vs, and finish the dayes of sinne, for his mercies sake, that wee may enter into the heauens, whether Christ is gone before vs, and reigne with him for euer, who is our onely Sauior: to whome with the Father and the holy Ghost, three persons and one God, be all honour and glorie, world without ende. Amen.

The

The fiue and twentieth Lecture, vpon the 10. verse, and so foorth the residue of the Chapter.

10 *And is called of God an high priest after the order of Melchisedech.*

11 *Of whome we haue many things to say, which are hard to be vttered, because yee are dull of hearing.*

12 *For, when as concerning the time, yee ought to bee teachers, yet haue yee neede againe that we teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.*

13 *For euerie one that vseth milke, is inexpert in the word of righteousnesse: for he is a childe.*

14 *But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.*

WE haue heard before, what comparison the Apostle hath made betweene Christ and Aaron: and how the excellẽcie of Christ is incomparable aboue him in all works of the Priesthood, and our benefite by him vnspeakeablie greater, as of whome alone is all saluation. The conclusion of the same disputation, is added now in the tenth verse: *And hee is called of GOD, an high prist after the order of Melchisedech:* which woords doo conclude in short summe, all that hath bin spokẽ: first, that Christ is our priest, and hath therefore the name of the high Priest giuen him.

Secondlie, what kinde of Prieſthood he hath: not Aarons, for for it Aaron himſelfe was ſufficient and appoynted of God: but another ſpirituall Prieſthood, after the order of Melchiſedech. Thirdlie, that vnto this Prieſthood he was called of God: to this ſenſe and meaning, the words are plainlie ſet downe in this 10. verſe, as you haue heard, of all which wee haue ſpoken alreadie. Now, becauſe this Prieſthood of Chriſt, after the order of Melchiſedech, was not well vnderſtood, what kind of Prieſthood it ſhould be, of what vertue and grace: therefore the Apoſtle meaneth more at large to ſpeake of this, that they might vnderſtand it, as his manner is often to make exhortation to ſtirre vp their dull ſpirits, leaſt they ſhould heare in vaine: ſo here in the 11. verſe, and after following, he maketh a long digreſſion vnto the beginning of the ſeuenth chapter, both to perſwade them to holde a good vnderſtanding of all that hath been ſpoken, and to prepare them more diligentlie to other things that ſhould be taught, that ſo they might all glorifie God, in good wiſedome and knowledge of the myſterie of his will. And this exhortation he beginneth thus: *Of whom wee haue many things to ſay, which are hard to bee declared, becauſe you be dull of hearing.*

Here, firſt the Apoſtle, the more to ſtirre them vp diligentlie to learne this myſterie of Melchiſedech, how he was a figure of our Sauiour Chriſt, and the Prieſthood of Chriſt was repreſented in him: he ſaith, firſt, that the matter is hard and difficult to be declared, and therefore requireth great heed and diligence.

This place (dearelie beloued) let vs learne well, for it hath many good inſtructions in it: it is hard, ſaith the Apoſtle, and therefore you muſt adde more diligence to it.

Here firſt wee learne a good cauſe, why it pleaſed God to leaue places in ſcripture hard to vnderſtand, like as other

day, it is not hid from thee, nor farre off, it is verie neere vnto thee Deu. 30. 10
euen in thy mouth, and in thy heart to doo it. The Prophet O-
se saith of the iudgements of God vnto his people, that they Ose. 6. 5.
were *as the morning light.* And the Lord saith by the Pro-
phet Esay, *I haue not spoken in secret, nor in a place of darknesse* Esay. 45. 19
in the earth: I said not in vaine to the house of Iacob: Seeke ye me.
And if thus the doctrine of saluation were preached, while
yet the people were taught by signes & figures; how cleare
is it now since the sonne of righteousnesse hath shined in
perfect light? what wrong is it to say still, the scriptures are
hard, & to make them to be Sphynx his ridles, or the win-
ding Oracles of Apollo, which are the cleare words of the
liuing God. I appeale to your owne consciences, all that
haue experience, whether haue you found such hardnesse
in scripture; or whether do you easilie see how wee are sa-
ued in Iesus Christ, and what obedience wee owe againe
vnto God. I am sure, there is none of you, that with a single
heart haue come to reade the scripture, that were euer dri-
uen back with any hardnesse of it. How is it then, and why
doo the Papists still crie out of the hardnesse of the word?
why see they not this easines as well as we? sure, I will tell
you, and the Lord is witnesse, how I tell you true. Those
men, they haue come *neere vnto God with their mouth, and*
honoured him with their lips: but their hearts haue been farre Esay. 29. 10
from him: and they haue worshipped God in vaine, teaching do- Math. 15. 8
ctrines which were precepts of men: and for this cause, God
hath couered them with a spirit of slumber, and hath shut
vp their eyes: and the Gospell is vnto them, as the words of
a booke that is sealed, so that, whether they bee learned or
vnlearned, they can reade nothing. This is the great & hid-
den cause: their sinnes haue found them out, and Gods
iudgements haue blinded them. Another cause, and that I
told you before, is, because they would leade vs blindfold

after the Church of Rome: and this cauſe I make not of mine owne head, themſelues (as I ſaid) will confeſſe it. For this is a ſolemne decree in their late general counſel of Trident, the 4. ſeſsion, the 2. Canon; that it belongeth to their holie mother Church, to iudge of the ſenſe, and intrepretation of the ſcripture; neither muſt wee preſume to leaue thoſe interpretations, although they were ſuch as were neuer meete to bee openlie taught and publiſhed. And their great Doctor Hoſius ſaith thus; if we haue the interpretation of the Church of Rome, although wee ſee not how it can agree with the words of the text, yet we muſt beleeue it. But are not theſe (think you) vnreaſonable words? if they bee not, examine moe of their witneſſes, and at laſt you ſhall find it and confeſſe it, that they are not onlie vnreaſonable, but exceeding ſhameles men, while they hold this; that the ſcripture is hard, and to be vnderſtood after the Church of Rome: for thus they haue termed the ſcriptures, *dead ynke, a thing without life, a dumbe iudge, a noſe of waxe, a blacke Goſpell, ynken diuinitie:* theſe and ſuch other words are witneſſes againſt them to all the world; and their owne bookes are extant: and with what ſpirit then haue theſe men ſpoken? ſurelie, not with the ſpirit of the father Dauid, or of his ſonne Salomon, who ſay: *The lawe of the Lord is perfect, and conuerteth ſoules: it giueth to the ſimple ſharpneſſe of wit, and to the children knowledge and diſcretion:* nor with the ſpirit of Paule, that ſaith: *All ſcripture is inſpired of God, and is profitable to reprooue, correct, inſtruct, and to make a godlie man perfect to euerie good worke:* this is not to call the ſcripture a waxen noſe, or inken diuinitie, but theſe ſpeeches are much more agreeable to the ſpirit of the olde heretiques, which ſaid, the prophecies were dreames. But to let their vncomelie ſpeeches go, and to come againe to our purpoſe. They crie out ſtill, that the interpretations of the Church

Illiricus, in norma. cõcilij.
Sleyd. li. 23.
Kemp. in exam. concil. Trident. ſeſſ. 4. can. 2
Pſal. 19. 7.
Pro. 1. 4.
2. Tim. 3. 16.

of

of Rome are the ſenſe of the ſcripture. And would you not now thinke, that theſe interpretations of the Romaine Church, were merueilous wiſe, graue, myſticall, ſeeing they would haue all the world thus to reuerence them? See therefore what they are, and iudge: I will alledge vnto you ſome of them, in the weightieſt matters of faith. You are wiſe, iudge what I ſay: theſe are their moſt learned expoſitions of all other, in which they boaſt not a little. Chriſt ſaith: *Thou art Peter, & vpon this rock will I build my church:* ergo, the Pope is head of the Church? how groweth this concluſion? forſooth thus: if vpon this rocke Chriſt will build his Church, then vpon Peter, for Peter ſignifieth that rocke. If vpon Peter, then vpon Peters ſucceſſour; for the trueth doth cleaue vnto the chaire, and Peter maketh his ſucceſſour inheritour of all his goodneſſe. If to Peters ſucceſſour, then to the Pope, for Peter was Biſhop of Rome. And if the Church bee built vppon Peter, then Peter was chiefe of all other, and ſo the Pope is head of the Church: if theſe collections bee not theirs, let me bee reproued as a ſlaunderer: if they be theirs, then be you wiſe to vnderſtand what their religion is: for all theſe collections are vtterlie vntrue. It is vntrue that Peter is that rocke vpon which the Church is built: for our Sauiour Chriſt himſelfe ſaith, he that heareth my words and performeth them, he buildeth vpon the rocke. It is vntrue, that what faith Peter had, the ſame muſt bee left to Peters ſucceſſours: for Scribes and Phariſeis, buyers and ſellers, ſucceeded Moſes and Aaron. It is vntrue, that Peter was Biſhop of Rome; for he was the Apoſtle of circumciſion, therefore it was vtterlie vnlawfull for him, to be a Biſhop among the Gentiles.

Cuſan ad Boæmios. Epiſ. 2. Diſt 40. Non nos, in gloſſa.

Math. 7 24

Againe, they reaſon thus. The Apoſtles ſay to Chriſt, *Lord behold, here are two ſwords:* therefore the Pope hath both ciuill and eccleſiaſticall gouernment: might they not better haue

haue reaſoned, when Peter would haue vſed one ſword, Chriſt commaunded him to put it vp, therefore no ſuch ſword at al belongeth to him. Againe, they ſay: Chriſt promiſeth to his Apoſtles, the comforter which ſhall teach them al trueth, therefore the Church of Rome cannot erre: how bring they al the Apoſtles to the Pope of Rome? how doo they drawe it that was ſpoken in Ieruſalem, two thouſand mile out of Italie, that it was ment onelie of the Citie of Rome? Againe, they ſay, the ſinne againſt the holie Ghoſt, ſhall neuer be pardoned, neither in this world, nor in the world to come: *Ergo*, there is a purgatorie; ſuch are their proofes in their greateſt myſteries. And is not this (trow you) a miſerable doctrine, which hath no plaine and direct ſcripture, but by ſuch wreſted & ſtrange expoſitions can onlie be prooued? And this I ſpeake of their beſt expoſitions, which to this day they hold and reuerence: but infinite other expoſitions they haue, and in times paſt of greateſt accompt, for they are written in their Maſſe bookes, their Porteſſes, their Pontificalls, their Legends, their Decrees, their Counſels, their lawes, that you may be ſure they were expoſitions of generall conſent & greateſt force, how ſo euer now ſome would diſſemble them; and theſe are ſuch expoſitions, as I aſſure you, and I beſeech you to beleeue it; for before the liuing God you ſhall find it one day true: the mad men in Bedlem cannot ſpeake more fooliſhlie; they reaſon thus. Peter drew his ſword & cut off Malchus eare, therefore the Pope is head of the Church. The world was finiſhed in ſeuen daies, therefore none muſt matie within ſeuen degrees of kinred. God made two great lights, the Sunne and the Moone, therefore as much as the Sunne is brighter than the Moone, ſo much the Pope is greater than the Emperour. The Prophet ſaith, behold the face of thine annoynted: this, ſaith the pontificall, is a Biſhops

Vide pet. Cra. to. 1. conc. to. to

Anton. in ſum. Par. 3. tit 22 Gap. 5.

other places are eaſie; for as the eaſineſſe is becauſe none ſhould bee diſcouraged, but all learne: ſo the hardneſſe is, becauſe none ſhould bee negligent and careleſſe: and herein, the Lord hath dealt alſo mercifullie with vs; for ſeeing all careleſneſſe in reading his word, in which his wiſdome is reuealed, is the taking of his name in vaine: our owne profite dooth now make vs take more heede of this ſinne: for wee cannot vnderſtand or bee edified by it, but with our care and diligence, for ſo the Apoſtle here exhorteth his brethren: the thing is hard and difficult whereof wee ſpeake, therefore marke it more carefullie and giue greater heede to vnderſtand: this then is a good cauſe why the Scripture is hard, euen that wee ſhould put farre from vs, all idle ſluggiſh thoughts, and prepare our ſelues with a good conſcience, and great diligence, as oft as either wee heare or read the ſame: and why ſhould it not bee ſo? Is there any knowledge and wiſdome learned, but by labour and diligence? To plow thy field, to dreſſe thy vineyard, to keepe thy cattell, to builde thy houſe, to euerie worke, hath not GOD appoynted care and trauell: no otherwiſe hath GOD dealt with his word. The papiſts not knowing this, or elſe diſſembling it, they haue tolde vs another cauſe why the Scripture is harde, and that is, that either we ſhould not all preſume to reade it, or if wee doo read it, yet wee ſhould not preſume of any vnderſtanding of it, otherwiſe than the Church of Rome hath taught vs. I doo not ſpeake one word vntruelie of them, not one of them but this day they will confeſſe it. This they teach. The ſcripture is harde, therefore euerie man muſt not reade it: and if any doo read it, yet hee muſt vnderſtand it after the interpretation of the Church of Rome. Here (I beſeech you) conſider it diligently, and tell me whether in ſuch doctrine there be any reaſon, trueth, or godlineſſe: we haue a

controuersie with these men, whether the church of Rome be the church of Christ, or of Antichrist: the cause must be tried by the Scriptures: is it any reason now for them to challenge, that we must beleeue the Scripture, according to their interpretations? Is not this to make them iudges of
1.Ioh.4.1. their owne cause? When the Apostle bad vs *trie the spirites, whether they be of God or no:* meant he (trow you) we should trie them according to the testimonie of the church
Act.17.11. of Rome? When the men of Thessalonica tried the Apostles doctrine, whether it were true or no: asked they the iudgement of the church of Rome? Surely (dearely beloued) all this is but childish follie; which of vs euer heard of any men, who would be Iudges in their own cause, except those, of whome it is saide: aske my fellowe if I be a theef: and beside this their vnreasonable talke, haue they any trueth in their words? Was there euer true and iust man that claimed this manner of triall? Is it not confessed and agreed vpon among all men, that trueth seeketh no corners? And why runne they for defence to their owne darke home, and feare the open iudgement of all men? Learne of
Ioh.5.31. our Sauiour Christ, who is trueth it selfe, saith he not? *If I should beare witnesse of my selfe, my witnesse were not true:* and
Ioh.8.54. againe: *if I honour my selfe, mine honor is nothing worth:* then, if beside the words of his owne mouth, who was the sonne of Dauid, he had had no testimonie, he could haue been no true Prophet: but therefore hee was true, because his heauenly father bare witnes to him, both in his glorious voice, and in the assured testimonie of the lawe and the Prophets, and in all his miracles, which made it manifest that he was the sonne of God. If thus our Sauiour Christ confirmed his credite vnto men, and offered himselfe to be tried by the Scriptures: what proude people are these, and what proud woords are in their mouthes, that would haue no triall of

their

their dooings, but the cenſure and iudgement of their own mouthes? Againe, this vnreaſonable and vntrue ſpeach, that the church of Rome onely muſt expound the Scriptures, becauſe they be hard; is there any godlineſſe at all in ſo ſaying? Is it not taught vs many times, that if wee loue, feare, honour, ſerue God, wee muſt obey his word, keepe his ordinances, make all his lawes the rule of our life? How then doo they loue God, or what godlineſſe is in them, that giue not Gods word credit in it ſelfe, but make the trueth of it, to ſtand vpon their owne vnderſtanding? This now wee knowe: the hardneſſe of Scripture is not, that wee ſhould abſtaine from reading and hearing it, nor becauſe we ſhould truſt the interpretation of the church of Rome, but becauſe we ſhould with great and earneſt affection, applie our ſtudie, and pray vnto God to lighten our mindes, that we may be taught of his ſpirite.

Now further let vs conſider yet theſe words of the Apoſtle. *Becauſe you bee euill of hearing:* not onelie (as I haue ſaide) they teach vs, becauſe of the hardneſſe of the Scripture, to take more heed vnto it: but alſo very plainely and manifeſtly they teach vs, by what meanes the Scripture becommeth hard vnto vs; that is, through our dull hearing. And who ſo euer he be, to whom the Scripture is hard, let him accuſe his owne dulneſſe; and whoſoeuer blameth the Scripture in this behalfe, hee blameth himſelfe, both of ſlowe eares, and of a faithleſſe heart: for, is there any thing more plaine than thoſe woords; Therefore it is hard, becauſe you bee dull of hearing? Take away from the man a deafe eare and a careleſſe minde, and thou haſt taken from the Scripture all obſcuritie and darkeneſſe: leaue the man in his negligent minde, and thou makeſt the the Scriptures, as hard as anie darke ſpeache, or riddle: and I beſeeche you, the more to confirme your faith in this

perſwaſion, marke how often in the Scriptures this is taught vs; that nothing maketh the Scripture hard, but
Cap.4.2. our infirmitie: our Apoſtle here once taught it before, *the word* (ſaith hee) *did not profit them, becauſe it was not mingled to them with faith.* Saint Peter, when he had ſayd of Paules Epiſtles, that many things in them were hard to vnderſtand, hee addeth: *Which the vnlearned and the vnſtable doo*
2.Pet.3.13. *peruert, euen as they doo all other Scripture:* heere you ſee againe the Scripture is hard, but you ſee to whom, and why: to the wicked, becauſe they are wauering minded, and will learne nothing, be it neuer ſo plaine. S. Paule alſo ſpeaking of the vnderſtanding of the myſterie of the Goſpell, ſaith
1.Cor.2.14 plainely, it is the Carnal man that perceiueth not the things of God, and in deede hee can neuer vnderſtand them, becauſe they bee diſcerned ſpirituallie. Our Sauiour Chriſt himſelfe, being asked this queſtion, why he ſpake ſo darklie and in parables, hee anſwereth thus: *To you it is giuen to*
Mat.13.10. Mar.4.11. *knowe the myſterie of the kingdome of God, but to thoſe that are without, all thinges are done in parables:* could hee ſpeake more plainelie? His word is not hard vnto his children, but to ſtrangers, to infidels, to men without GOD in the world, to thoſe hee ſpeaketh darkely: then (dearely beloued) this caſe being ſo cleere, let vs be bold to ſay to all that accuſe the word of God of hardneſſe, as S. Pauſe hath ſaide
2.Cor.4.4. before vs: *If the Goſpell be yet hid, then is it hid to thoſe that periſh, in whom the God of this world hath blinded their vnbeleeuing minds, that the light of the glorious goſpel of Chriſt ſhould not ſhine vpon them:* for otherwiſe, the ſecret of the Lord is reuealed to thoſe that feare him, and his woord is a lanthorne vnto their feete, and a light vnto their ſtepps: it is not
Prou.14.6. hard, but as Salomon ſaieth, *It is eaſie to him that will vnderſtand: hee is a ſcorner that ſeeketh it and cannot finde it.* Moſes ſaieth; *This commandement which I command thee this*

day,

shops praier ouer the Popes Legate, when he kneeleth be- 33.q 3.
fore the Altar. Behold I send my messenger to prepare thy way before thy face, saith God by his Prophet Esay: the pontificall vseth this as a prophecie fulfilled, whē the Popes Legat meeteth the Emperour, to receiue him into any Citie. I haue found Dauid my seruant, and annoynted him with holie oyle. My loue is beautifull among the daughters of Ierusalem. This they applie to Kings and Queenes when the Cleargie receiue them personallie into their Churches. The Prophet saith: sprinkle me Lord with ysop and I shalbe cleane: that they applie to the Priest sprinkling with holie water. Lift vp your head, O ye gates, and ye euerlasting dores lift vp your selues: that is, when the Clarke openeth the Church doore for the Priest to come in with the Crosse on Palme Sunday. Ten thousand such applications and expositions are in their bookes, such (I say) as I thinke no bedlem man could deuise more vaine & fooliſh. Now, if any of them bee ashamed of these doings, I pray GOD that shame may bee the triall of their countenance, which testifieth against them, and so bee in them a good colour of repentance: if they will not bee ashamed, then the wrath of the Lord is not turned away, but his hand is stretched out still, till he make their madnesse knowne vnto all the world, & make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardnesse of the scripture, which the Apostle heere speaketh of.

It followeth in the Apostle: *for whereas considering the time you ought to bee teachers, yet haue you neede againe that wee teach you the first principles of the word of God, and are become such as haue need of milke and not strong meate:* this is the cause why the Apostle said they were slowe of hearing, because they had profited no more in knowledge: a great while the

Gospel

Gospel preached and professed among them, yet they stil so ignorant, that they knewe not the principles of their Christian faith. Wee haue had a great while the Gospell preached, wee might haue been by this time Doctors, if wee would haue learned, I say not euerie day, or weeke, or moneth, but euerie yeare a little: and what a shame is it for vs, if yet we be ignorant in the principles of faith? How manie Sermons haue wee heard, or read in vaine? how manie times haue we made the sower to sowe his seed in the high waies, or among the thornes, and stones? If in 15. yeares, we be scarce past our A.B.C. when doo wee hope that the secrets of the word shall be reuealed vnto vs? Are so many yeares so small a portion of our life, that we may giue them to vanitie and learne nothing? the Lord grant that we may better looke vnto our selues: and seeing euerie day taketh away part of our life, and maketh this earthlie tabernacle more to corrupt, let euerie day bring increase of knowledge, and adde to our life, that when our course is runne, our faith may bee kept, and wee may finde the crowne of righteousnesse, which God hath laid vp for those that bee wise of heart. Or, if this counsell of the Apostle will not perswade vs, but by leasure in fifteene yeares to come wee will learne hereafter, I assure you, our graues will meete many of vs in our waies, while we are yet dull in learning; and when then shall be the time in which wee will enioye our knowledge? Let vs looke therefore to our selues, for I am afraide this sharpe rebuke of the Apostle, is as iust against vs, as it was against them: and it must needs make vs at last ashamed, except it make vs in time repent our sluggishnes.

And here by the way, I beseech you to marke well this place, to see the difference of the spirit of trueth and the spirit of error. The Apostle checketh the people, beeause they

be

bee so dull of hearing, that the word of GOD is hard vnto them, which ought to be most familiar and easie. He rebuketh them of ignorance, that in so long time they haue not learned to be Doctors in Christianitie, able to teach others. He threatneth them, that if this great sinne be not amended, let them looke for no other, but that vengeance and wrath shall be a recompence vnto them. Thus the Apostle saith: but what saith the false apostolicall man, the Pope of Rome? forsooth, he praiseth them of great modestie, that will not presume to reade the scripture, as those which are darke and obscure writings: he alloweth well of learning nothing, and after many yeares, to bee neuer the wiser; for ignorance (saith he) is the mother of deuotion. He blesseth the men that haue no wisedome in them, and though they knowe not how to giue accompt of their faith; yet he biddeth them beleeue as the Church beleeueth, and they shall be saued. Can any thing bee more contrarie to other, than the Apostles doctrine is contrarie to this? why then do we not yet cast him off for shame, and bid, fie vpon the beast, that speaketh so presumptuously against the word of God? let him and his foolishnes perish together; but let vs learne the knowledge of the Lord.

It followeth. *For euerie one that vseth milke, is inexpert of the word righteousnes, for he is a babe.* The Apostle before, prouoked them to diligence: first, because otherwise the scripture would be hard vnto them. Againe, because it was a shame, after so long time to haue profited so little. Now, he exhorteth them by shewing the great hurt which shall be vnto them by their ignorance and rudenesse: and saith, that while they are such, they can neuer knowe the precious and hid treasure of righteousnesse, which Christ hath giuen onely to those that are wise, and haue learned his blessed Gospell. For better vnderstanding of this,

you

you muſt knowe this figuratiue ſpeech of the Apoſtle, of milke and ſtrong meate: by milke, he meaneth the generall principles of doctrine, as himſelfe after declareth, as of repentance, of faith in Chriſt, of baptiſme, of the reſurrection, and ſuch like, ſet out brieflie in generall tearmes, and according to the capacitie of children, with which they are prepared to the kingdome of heauen, and muſt ſtill grow vp in more vnderſtanding, till they do ſee with all the Saints, the height, the depth, the length, the bredth, of Gods vnſearchable goodneſſe in Ieſu Chriſt, which the Apoſtle calleth here the word of righteouſnes. Now, if we will abide ſtill in our firſt inſtruction, and when gray haires ſhall be mingled with our blacke, yet then ſtill we will be children in vnderſtanding, the Apoſtles words ſhall be iuſtified in vs, wee are not meete diſciples of the excellent knowledge of the Goſpell: for he that is ſtill at his milke, hath not yet taſted of the word of righteouſnes, which is ſtrong meate.

And it followeth in the Apoſtle. *For ſtrong meat belongeth to them that are of perfect age, which through long cuſtome haue their wits exerciſed to diſcerne good and euill.* In theſe words the Apoſtle maketh it more plaine, what is milke, and what is ſtrong meate, and why they are ſo called; that is milke, which agreeth to beginners, and ſuch as haue little experience: that is ſtrong meate, which is for old practitioners, and ſuch as haue wiſedome to iudge betweene trueth and falſhood. And thus much brieflie of the ſenſe of the words: out of which, what inſtructions we haue to gather for our owne edifying, I will ſpeake more at large, God willing, the next time. Now let vs pray, &c.

The

The ſixe and twentie Lecture, vpon the 13. and 14. verſes, before mencioned, and ſo foorth vpon the 1. and 2. verſe of the ſixth Chapter.

13 *For euerie one that vſeth milke, is inexpert in the word of righteouſneſſe: for he is a childe.*

14 *But ſtrong meate belongeth to them that are of age, which though long cuſtome haue their wittes exerciſed, to diſcerne both good and euill.*

CHAP. VI.

1 *THerefore, leauing the doctrine of the beginning of Chriſt, let vs bee led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God.*

2 *Of the doctrine of baptiſme, and laying on of hands, and of the reſurrection from the dead, and of eternall iudgement.*

WE haue heard alreadie, what reprehenſion the Apoſtle hath hetherto made, of the ſlackneſſe of the people, in learning the myſteries of Gods word. Firſt, becauſe they haue beene ſo careleſſe, that they haue made the word hard vnto them, that they cannot vnderſtand it: where I tolde you, that who ſo euer hee bee that accuſeth the Scripture of hardneſſe, the Apoſtle concludeth againſt him, that he hath a hard and dull heart. Secondarilie, hee rebuketh them in reſpect of the time, which hath been ſo long, that they might now haue taught other, yet they need

to bee taught themselues, yea euen the beginnings. And here I wish vs to looke well vnto our selues: for all men knowe how long the time hath been, in which the Gospell hath beene preached vnto vs, and how little wee haue profited, God knoweth. Thirdly, he blameth them for their slackneſſe, because by it they spoyle themselues of a great treasure: for while they be thus rude and ignorant, the word of righteousneſſe, that is, perfect knowledge, can neuer be taught vnto them, neither can they be partakers of the excellent knowledge of the Gospel of Christ: but it is vtterlie impossible, euen as it is for children to eate strong meate. Then he sheweth who be strong, euen those that haue their wisdome perfect, so that they can iudge betweene good and euill.

To this purpose are these last woords of the Apostle: *Euerie one that vseth milke, is inexpert in the word of righteousneſſe, for hee is a childe: but strong meate, is for the perfect, which through long custome haue their wits exercised, to discerne both good and euill.*

First, we haue here to learne this principle of Christianitie: hee that is rude and ignorant, cannot apprehend the excellent knowledge of the Gospell of Christ: that is, he that can say no more but this: I beleeue in one God: wee must repent vs of sinne, we are saued by faith: we must worship God in spirite and trueth; wee are baptised in the name of the Father, the Sonne, and the holy Ghost: we beleeue the resurrection of our bodies: wee looke for eternall life; and such like confessions in general words: though, where this is confessed with a single heart, and a minde willing to learne more, GOD may and will, for his Christs sake, accept it vnto saluation; yet wee that haue receiued of the Lord, both time, and abilitie, ought more exactly to vnderstand; if wee will not be despisers of the manifolde graces

of

of God; as for example, the childe is taught, that there is but one God and aboue al, & to worſhip him alone, whom hee confeſſeth in three diſtinct perſons, the Father, the Sonne, and the holy Ghoſt. Surely, a young Chriſtian man, which with this faith ſhould humble himſelf before God, and crie: *Our Father, which art in Heauen:* no doubt, God woulde heare his prayer: yet notwithſtanding, ſeeing this myſterie is not only taught in generall termes, but is ſet out alſo in more particular points, in knowledge of all, we muſt looke for the fulneſſe of our comfort and reioycing, that now wee haue in God. Thou ſaieſt, I beleeue in God the father almightie; thou ſaieſt well, and it is a holy confeſsion, if thou haue heard no more; but if thou haſt alſo learned, that God is a ſpirite, not of the nature of man, not like vnto the idols of the Gentiles, nor like vnto any creature that thou haſt heard or ſeene: but a nature of maieſtie and glorie, incomprehenſible and aboue the thoughtes of man; then thou oughteſt heere to exerciſe thy ſenſes with wiſe meditations, how great & glorious the Lord is, whom thine eye cannot ſee, thine heart cannot conceiue, no creature in Heauen or earth can reſemble vnto thee; ſo thou ſhalt learne obedience; to ſay vnto thy ſenſes, and vnto thy naturall heart, what haue I to doo with you? All carnall cogitations and thoughts of man, be they neuer ſo high, of Kings and Emperours, of gold and pretious ſtones, they are vile and filthy to carie into heauen; if thine imaginations will reſemble them to the God of glorie, thou dooſt but fill thy ſoule with corruption and rottenneſſe; thy fleſhlie thoughts ſhall breed an vnbeleeuing heart, and thou ſhalt bee the foole which ſearcheth the maieſtie, till hee bee ouerwhelmed of the glorie; for thy God is a ſpirite, and in ſpirite and faith thou canſt onelie ſee him. Thou ſhalt now hate and deteſt the Idoll and Idoll maker, which

haue fashioned thy God like vnto an olde man, with a gray beard, which haue made him sitt as in a chaire of estate, and giuen him Angels in gold and siluer, and flaming fire to sitt about him: this is shame aboue all shames. To say vnto the King, thou art a slaue: and vnto the nobles of the earth, ye are villanes: they bee words of honour in comparison of this vnspeakeable sacriledge, to say vnto God, thou art like a man. Againe, when thou saiest, thou beleeuest in the Father, the Sonne, and the holie Ghost, thou saiest well, and acknowledging in thine heart, three persons and one God, in a mysterie which thou canst not expresse, thy faith is accepted. But when thou heareſt, the father to be called the God of all grace, the author of life, being, and mouing: when thou heareſt the sonne called the shining brightnes, and ingrauen forme of the father, of whose fulnesse wee receiue all increase of grace: when thou heareſt the holie Ghost called the comforter, the spirite of sanctification, the pledge of thine election: when thou heareſt that the father hath eternallie begotten his sonne: the sonne eternallie begotten of the father: the holie Ghost eternallie proceeding from them both: in all this shal we learne nothing for more cleare knowledge of our faith? Shall we not here confesse, the person of the father to be the beginning & fountaine of all goodnes, glorie, life, and immortalitie, that we our selues and whatsoeuer is vnto vs happie and blessed, all is onelie of his free grace and mercie? Shall wee not confesse that truelie and naturallie, hee is the father: and because, he hath eternallie begotten his sonne, that his sonne is one GOD with him without beginning? And shall wee not humble our soules, faithfullie to beleeue this, and neuer to searche or inquire of, how it is? For our vaine and corruptible hearts, how can they see eternall and euerlasting things? And because the sonne is the image of his Father, shall wee

not

not learne that wee knowe nothing of God, nothing at all of his nature, godhead, maieſtie, working, will, power, honour, life, and continuance for euer: nothing (I ſay) but what we haue ſeene and heard in Chriſt his ſonne; for hee is the ſhining brightneſſe of his glorie. What haue I to doo with men, or with the children of men? What counſell can mine owne heart miniſter vnto mee, I muſt robbe the ſonne of God of his honor, or I muſt confeſſe I knowe nothing of God, but in him onely. Againe, if of his fulnes we receiue, wee haue no felowſhip with God: but in him, all grace, mercie, life, and immortalitie: to him it belongeth, of him wee haue it, and for his ſake it is giuen vnto vs. So likewiſe, when the ſpirite is ſaide to be our comforter; to proceede from the father and the ſonne: we confeſſe hee is one in nature & godhead with the father and the ſonne, in perſonall ſubſtance, proceeding eternallie from them both: and becauſe eternallie, therefore incomprehenſibly, which wee beleeue in faith, and will not ſearch by reaſon; onelie we waite and reioyce in hope, till God ſtrengthen our eyes to ſee his maieſtie, and then our hearts ſhall be wiſe to comprehend this diſtinction of the perſons. Now, this ſpirit being our comforter, we acknowledge that it is the perſon of the holie Ghoſt, which putteth his grace into our hearts, to make vs wiſe, faithfull, holie, and ſo ſealeth vnto vs in full aſſurance, our inheritance that is in Ieſu Chriſt, according to the free purpoſe, and good will of God his father. Beſides al this, to confes the humanitie of our Sauiour Chriſt, how in his owne perſon he hath borne the puniſhment of our ſinnes, and ouercome the diuell, who held vs in bondage: how hee hath ſanctified our nature in himſelfe, and made it meete to ſtand before the preſence of God, onelie by faith, freelie giuing vs his bleſsings. Theſe and manie other things taught vs in the Scripture, to our exceeding

comfort, ſhall wee neglect them, and learne onelie the confeſsion of children; I beleeue in God the Father, God the Sonne, & God the holy Ghoſt, three perſons and one God? Sure if wee will doo thus, I ſee no other, but that the little Children through Gods infinite mercie, ſhall bee ſaued, in the little knowledge that they haue learned: and wee by his iuſt iudgements worthie to bee condemned, for his manifolde wiſedome which we haue deſpiſed. Then (dearelie beloued) if we will not alwaie bee children, neuer learned in the word of righteouſneſſe; let vs not onelie holde the generall principles of our faith, but ſo farre alſo as particular points are taught and mentioned, let vs wiſelie learne them, till wee may feele in our ſelues good increaſe of Gods ſpirit, to loue him, to feare him, to walke before him, with all our heart and in all the waies which hee hath appointed for vs.

Now in the words folowing. *But ſtrong meate is for the perfect, which through long cuſtome haue their wits exerciſed to diſcerne betweene good and euill.* Here appeareth, as I ſaide, who are children and who are ſtrong: they are children which haue not yet had triall and experience whereby they might bee rooted in faith, and confirmed by knowledge againſt all falſhood and errour: which kinde of childhood, Saint Paule telleth the Epheſians, at the laſt we ought all to leaue off, *and grow vp in the vnitie of faith, and of the knowledge of the ſonne of God, into a perfect man, and to the full meaſure of our age in Chriſt: that we be not alwaies children, wauering and carried about with euerie blaſt of doctrine by the deceite of men with craftineſſe, which lie in waite to deceiue.* And as this is a plaine deſcription of Children: ſo, as plainelie here the Apoſtle ſheweth who are perfect men: euen thoſe that are able, with wiſe ſenſes, to iudge betweene good and euil; that is, who haue their mindes lightned with the word

Ephe. 4. 14.

of

of God, ſo that they are able to trie what is acceptable and well pleaſing vnto God. Now (dearelie beloued) if theſe words be plaine enough, giue mee leaue to beſeech you in this plaine caſe, as Paule beſeeched the Corinthians in the like: *My brethren, be not children in vnderſtanding: be children in malice, but in vnderſtanding be of perfect age:* and if you ſee the plaine and manifeſt meaning of the Scripture, what it is, be wiſe, and beleeue it: and confeſſe this, that wee ought to be learned in Gods word, ſo that we haue good ground of our faith, and be able to confute falſhood. As now in our owne daies, wee ſee the Pope claimeth authoritie, that hee can diſpenſe againſt the word of God: but if our wits be exerciſed in the knowledge of the word of truth, we doo ſee where the ſixe tribes of Iſrael do curſe ſuch preſumption. 1. Cor. 14. 20.

In the 26. of Deuter. vppon mount Eball, Ruben, Gad, Aſher, Zebulon, Dan, and Nephtalim, they pronounce a decree: *Curſed be he that confirmeth not all the words of this booke, and all the people ſhall ſay, Amen.* If to confirme and ratifie, be not to repeale or giue contrarie diſpenſation, then all the Iſrael of the Lord muſt accurſe his blaſphemie, that wil diſpenſe againſt the word of God. Wee ſee, the Pope vſeth a triple crowne, & challengeth honour aboue Emperours & kings: but if we haue learned the commandement of chriſt, and are lightned by it, to iudge between good & euil: when Chriſt ſaith, *Kings of the nations reigne ouer them: and their rulers are called gratious Lords: but it ſhall not be ſo among you:* we muſt needes knowe the Popes pride is intollerable, which taketh ſuch honour vnto himſelfe. Luk. 22. 25. *Antichriſtian pride.*

We ſee how they crie againſt vs: *the Church, the Church:* and make vs beleeue that they are the Church, and they cannot erre: but if wee bee exerciſed in the Scripture to diſcerne between truth & falſhood, we know that Chriſt hath built his Church vpon the rock, which rock is not Peter

and his succeſſours in Rome (as the Pope expoundeth it)
Matt.7.24. but our Sauiour Chriſt ſaith, *hee that heareth his word and o-*
Matt.16.18 *beyeth it, hee is the wiſe man that buildeth vppon the rocke, and neither ſtormes, nor tempeſts, nor the gates of hell ſhall preuaile*
Ephe.2.20. *againſt that building:* and Saint Paule ſaith, *the foundation or rocke vpon which wee be build, is the doctrine of the Apoſtles and Prophets.* And who ſo euer commeth vnto vs, and bringeth vs not that doctrine, though they ſay they bee Apoſtles, yet they be lyers: and though they ſay they be the Church, yet they are an aſſemblie of theeues and murtherers.

Let vs then be wiſe at the laſt: it is not ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderſtanding; that muſt commend vs vnto God.

And marke it well, that you may know what God requireth of vs. That which is here tranſlated, *long cuſtome*, the apoſtle calleth it ἕξις, that is, a knowledge with long ſtudie and practiſe learned, as lawe in the iudge or counſeller, as phyſicke in the learned expert phyſician, ſo muſt diuinity be in vs.

Againe, he ſaith: we muſt haue our ſenſes exerciſed, it is not enough to knowe, nor to knowe much, but wee muſt bring the practiſe of it into our life, neither concealing our knowledge, nor withholding our obedience, but with minde and bodie teſtifying our faith, till experience teach vs, that Gods ſpirite hath the victorie in vs. Laſtly, he ſaith: wee muſt bee able to iudge betweene good and euill, or as
Rom.2.18. S. Paul termeth it, able to trie the difference of things one from other: that is, that wee may knowe how to diſcerne betweene Gods wiſedome, and mans vaine inuentions; betweene trueth and falſehood: betweene vertue and vices not as the manner of ſome is, that ſtill bee babes, and woorſe than babes, with whom if you will reaſon of their religion, to perſwade them by the woord of trueth, they

will

will say, I am not booke learned, I cannot dispute with you, let me alone with my faith, other men haue been as well learned as they be now, I am sure they beleeued otherwise: are not these miserable people? & are not they more miserable, which thus haue seduced them? and shall not we thanke God this day, who hath saued vs from such vnspeakable madnesse, both of the cursed teacher, and of the wretched disciple? yes (dearelie beloued) let vs thank God, and let vs leaue the blind leaders of the blind: & let vs pray, that God would giue vnto vs according to his glorious riches, the strength of his spirit in the inner man, that by faith Christ may dwell in our hearts, and wee may apprehend with all the Saints, the height, the bredth, the length, the depth, and knowe the loue of Christ, which is aboue all knowledge, and be filled with the fulnesse of God.

Now it followeth in the sixt Chapter. *Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith towards God &c.* In these words, the Apostle first maketh the conclusion of his exhortation, therefore let vs leaue the beginnings, and go forward vnto perfection. In the words following, he sheweth by particular poynts what is this beginning beyond which wee must go, that we may bee perfect, and he numbereth foure poynts, repentance from dead works, faith towards God, the resurrection of the bodie, & eternall iudgement; which principles were learned and confessed of Christian mens children, in the day of their confirmation, of Gentiles that came to the faith of Christ in the day of their baptisme: in this meaning, some thinke hee calleth these forenamed poynts, the doctrine of baptismes, and laying on of hands: meaning thereby, that seeing this confession and knowledge is in vs then, when first wee are receiued into the fel-

lowship of the Church, to bee partakers of their mysteries, how ought wee of all duetie to growe vnto greater knowledge and wisedome, when now many yeres we haue been of the Church, and daylie taught all the counsels of God? or, it may bee, that the Apostle here reciteth the manner of Catechising, vsed then in Churches, for instruction of children: in which they were taught especiallie, these sixe principles of religion, what they are, and how they should learne them; that is, Repentance, Faith, Baptisme, Laying on of hands, the Resurrection, and Eternall iudgement: which things beeing first learned of them, and giuen vnto them in bookes, such as our Catechismes are, the Apostle may seeme to speake thus. Let vs not alwaies be beginners: when we were yet children, we learned this: since so long time hearing the word preached, and religion more perfectlie taught vs, how shall wee bee blamelesse, if we learne no more? By which words, the meaning of the Apostle is, to giue vs no time of rest, when we should thinke we were wise enough, we neede learne no more; but as long as God continueth our life, so long wee should continue our studie, still to knowe more of his vnsearchable wisedome and goodnesse.

Touching the learning of these things, to bee milke and meate of children, I tolde you before by some examples, how wee might vnderstand it; it is milke, to knowe these things in the simplicitie of the words; it is strong meate, to bee able to distribute them into euerie part, and applie it to our selues in our life. Repentance, whereof he first speaketh, hath heere a sorrowe and purpose of amendment, as these affections can be in children, which is, to be grieued, or weepe, for a thing done, and to beware afterward for feare of the like; but the wise and graue man, that hath profited in the schoole of Christ, his sorrowe sinketh much deeper:

deeper: he remembreth by good accompts, what things the Lord hath done for him, how hee hath blessed him, from what present perils he hath saued him, & how againe himselfe hath been euer vnthankful, vnworthie of the least of all Gods mercies; yea, by many speciall crimes, deseruing wrath and anger: which thoughts doo worke in him a troubled spirit, and pensiue soule; so that, not onlie teares, but the state of the whole bodie, sheweth the griefe of his mind; and not the bodie onlie, but in all his life it worketh great care, much praying, anger with our selues, feare, desire, zeale, punishment also, that by iudging our selues wee may preuent the iudgement of God; it maketh vs detest our sinne, and the remembrance of our sinne, as in the Acts of the Apostles, they burne their books of sorceries, which were of great price and value: and as S. Iude saith, *they hate euen the coate spotted with the flesh*: and according to this is the amendment of their life, with al loue and desire. If they haue been extortioners, they will make restitution; if they haue been vsurers, they will giue backe increase; if they haue giuen their hands, and knees, and members of their bodies, to the Popish Masse, with all their strength now againe they will detest it, and make it knowne, they hate their first sinne: this manner of repentance, is strong meate of perfect men.

The second poynt here spoken of, is faith toward God, of which, so much as may bee apprehended of children, is called milke; as to beleeue that God the father of his great loue, gaue his onlie begotten sonne Iesu Christ, to be made man, who in his bodie might fulfill all righteousnesse, and beare the punishment of sinne, which also by the power of his spirit he ouercame, and hath gotten eternall redemption, for all that shall beleeue. But so to examine this faith wisely, and according to scripture, that when we finde the beginning

beginning in God the father, the worke in God the ſonne, the applying and beſtowing of it in the holie Ghoſt: and when we bee wiſe, ſo to diſtinguiſh theſe graces in euerie perſon, that yet wee diuide them not, as taking away from the one vtterlie, whatſoeuer eſpeciallie we giue vnto the other: this I ſay, when wee haue ſo learned, that wee ſee all the glorie of ſauing health is in God, no merite or deſert in man, but that without the lawe, the righteouſneſſe of God is laid open vnto vs, witneſſed by the lawe and by the Prophets, then we be perfect to feede of this ſtrong meate, that faith alone iuſtifieth. Againe, when wee knowe that this is the gift of God, with whom there is no chaunge, nor ſhadowe of chaunge, but he is conſtant in his loue for euer: when faith hereof taketh boldneſſe, that neither height, nor depth, nor life, nor death, nor Angels, nor principalities, nor powers, nor any creature ſhall euer bee able to remooue me from the loue with which God hath loued me: this aſſured boldneſſe is the meate of the man of God, who is perfect in faith.

Likewiſe baptiſme, the third thing here mentioned, the milke of it, is to knowe, that by it they be ſealed into the couenant of Gods grace and mercie, which he hath to the fathers and their children: but to knowe by this, how to bee baptiſed into the death of Chriſt, that as he is riſen againe from the dead, ſo wee ſhould walke in newneſſe of life; that is, to know that our baptiſme repreſenteth vnto vs, the free forgiueneſſe of our ſinnes, waſhed away with the bloud of Chriſt. While as he died, and was buried for our ſinnes: ſo wee alſo ſhould die vnto ſinne, that it haue no more rule in our mortall bodie: and as he roſe againe from the dead, ſo that death hath no more rule ouer him: ſo wee ſhould after liue in newneſſe of life, offering vp vnto God, our bodies and our ſoules, who hath redeemed them, and purcha-

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ſed them vnto himſelfe. To know all this according to the ſcripture, is the perfect knowledge of our baptiſme.

Impoſition of hands, that was a ſolemne ceremonie vſed with praier, in which it was declared, that the parties were accepted of God into his Church, according to the faith of Chriſt, which then they profeſſed: this was the milke which children had fead on. But to ſee in it a free and bold profeſsion of faith, before all men to be holden: and a holie vow, or promiſe, in which they bound themſelues to perpetuall holineſſe, by the laying on of hands, as by a ſolemne oath, to haue it witneſſed of the Lord they were his children, and to witneſſe it in themſelues, they would abide the temples of the holie Ghoſt: to bee ſhort, to promiſe a performance of all, whatſoeuer was hoped in vs, in the day of our baptiſme: this is the ſtrong meate. And this which this day ought to bee practiſed, as a thing verie profitable in the Church of God, it is miſerablie defaced by the Papiſts: for where it was in the Church of God an vſe, that Chriſtian children ſhould bee taught the principles of faith, which when they had well learned, & could giue a good accompt of their faith, then in the open congregation, with praier and laying on of hands on their heads, they were declared, to bee receiued as partakers of the graces and ſacraments of the Church: this good order the Papiſts haue chaunged, and made them a ſacrament of confirmation, onelie by the Biſhop to bee miniſtred, and by him to little children of no knowledge, to whom he giueth a newe godfather or godmother, which ſhould ſpeake for them when they cannot ſpeake for themſelues. And whereas in the ſcripture, this hath been euer a ceremonie, in ſolemne bleſsings, in ſacrifices, in admitting miniſters, in giuing ſpirituall gifts, and no where vſed but onelie with praier; this order ſeemed baſe to them, that knewe no end of their owne inuentions:

and

and they would needes haue Croſſes, Tapers, Oyle, Miters, Surpleſſes, &c. without which there was with them no confirmation: thus, in this as in all things, prophaning the holie ordinance of God.

The reſurrection of the bodie, another poynt here mentioned, was for children, that they might knowe their bodies ſhould not die, as the bodies of beaſts, to conſume in earth and not returne; but that they ſhould riſe againe at the latter day, and their owne bodies ſhould bee made immortall: but in this alſo, to ſee the glorie, what a bodie it is which ſhall liue for euer, which ſhall bee made like to the bodie of Chriſt, which ſhall bee made able to ſtand in the preſence and behold the glorie of GOD, which ſhall bee ſet free, from ſorrowe, care, ſickneſſe, death, and all aduerſitie.

This myſterie which the Angells of God deſire to behold, when we can wiſelie ſee it, and knowe therefore we are but pilgrimes and ſtrangers: another countrie is our owne, which God hath made and not man, in which wee ſet our heart, with all the delight and pleaſure of it, in this to reioyce: this is the ſtrong meate with which the hope of the reſurrection feedeth perfect men. Laſt of all, here is mention made of eternall iudgement, which was taught to children, that they might knowe, when all bodies ſhould ariſe againe, then the Lord would ſet a day of his iudgement, in which he would iuſtifie and crowne with immortall glorie, all his children, and caſt out into darkneſſe and endleſſe condemnation, all the wicked and reprobate. But, ſo to haue knowledge of this iudgement, that wee now behold in faith, how the Sonne of man ſhall come with maieſtie, and all his holie Angells with him: how he ſhall come with a great crie, with the voyce of an Archangell, & with the blaſt of the Trumpet of GOD, that all creatures may

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heare his voyce, to reſtore againe the bodies that they had conſumed, ſo that all nations and kinreds of men, ſhould ſtand at once before him, of which hee ſhall make ſeparation on his right hand, and on his left, to fill the one with life and glorie, and put ſongs into their mouthes of euerlaſting ioy: and to condemne the other in hel and death, with ſhamefull crying and gnaſhing of teeth.

To know this with vnſpeakable comfort, and long looking for of all the promiſes of GOD, and with feare and trembling at all his heauie threatnings: this is thy ſtrong meate of eternall iudgement, which the Lord God of ſpirits graunt vnto vs, for his Sonnes ſake, who muſt needes be vnto vs a mercifull Iudge, if we doo reſt in him as in our onlie Sauiour. The time is paſt. Now let vs pray, &c.

The

The seuen and twentie Lecture, vpon the 3.4.5. and 6. verses.

3 *And this will we doo if God permit.*
4 *For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Ghost,*
5 *And haue tasted of the good word of God, and of the powers of the world to come,*
6 *If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him.*

WE haue heard before, the Apostles exhortation that wee should goe forward, and what poynts of religion he set downe meete for children, beyond which wee must goe, to knowe all the mysterie of God and Christ. And in these poynts heere mentioned I told you, as the generall knowledge of them was, milke; so yet exactlie out of the scripture, to vnderstand them as we are taught, euen that also it is strong meate.

The Apostle now goeth forward, and saith: And this also wee will doo, if God permit, that is, by the grace of God, we will go forward, wee will not bee alwaies dull of hearing, and children of vnderstanding. These words are an encouragement vnto them, that they should not bee discomforted: for God would no doubt haue mercie vppon them, to giue them vnderstanding hearts, & learned minds, to apprehend and see the great saluation of the Lord. Then, to the end that they should not receiue the graces of God in vaine, but vse indeed all these good gifts to their own good

benefite,

benefite, he addeth, be cauſe of the great rebellion of ſome, and hard hearts that are not eaſily led, another reaſon vnto his words, which is full of feare and terrour, aſſuring them, that the Goſpell cannot bee preached vnto them in vaine, but of force it muſt needes haue his fruite, and bee a ſweete ſauour vnto God in Chriſt, either of life vnto life, if they will beleeue and hearken: or elſe, of death vnto death, if they will be deſpiſers. To this purpoſe, he ſaith: *for it is vnpoſsible to theſe which are once lightned, and haue taſted the heauenly gift, and haue been partakers of the holie Ghoſt, and haue taſted the good word of God, and the powers of the world to come: if then they fall away, that they ſhould againe be renued by repentance: crucifying againe vnto themſelues, the ſonne of God, and making a mock of him.* With theſe words, no doubt, hee would ſhake off from them, all careleſneſſe and fleſhly ſecuritie, which were ſunke deepe in ſome, and whoſe ſluggiſh dulneſſe was not healed without ſharpe medicines: and therefore, he vſeth theſe words verie forceable, and ſharper in deede than any two edged ſworde, to prick the conſcience that was nigh ſeared vp.

Now (dearelie beloued) that wee may vnderſtand this Scripture, and make it vnto vs a good comfort, which might ſeeme otherwiſe a heauie threatning: let vs conſider in it, theſe two things: firſt, the purpoſe of the Apoſtle for which he ſpeaketh it: then, themſelues what they ſignifie. The Apoſtles purpoſe, is, to ſtirre vs vp, deſirouſly to heare, diligently to learne, wiſely to increaſe in knowledge, and obediently to practiſe that wee haue learned: for this purpoſe it was firſt ſpoken, to this ende it is now written: if then it haue in vs this work, and bring foorth this fruite, wee haue been profitable hearers, and it is vnto vs, the Goſpell of health, and the word of life. Let vs then, not bee as our forefathers were, ſlowe of hearing: let the word preached

ched, be mingled vnto vs with faith: let vs vse it to the glorie of God, that knowledge may increase, and righteousnesse may abound in our life: and for our partes it skilleth not at all, what this great and heinous sinne should bee, of which the Apostle saith, man can neuer repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue despised knowledge: but we are desirous to learne more. This sinne is of the contemners of the crosse of Christ: but the delight of our life is in it. This sinne is of men, that haue made the world their God: but God, whome we serue, hath had mercie vpon vs, that wee account all the world but doung, to the end we may winne Christ: and therefore, what so euer this sinne be, God himselfe beareth vs witnesse, it is none of the sinne which wee haue committed: and where so euer they dwell, that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a great comfort, and a singular light rising (as it were) out of darkenesse: that where there are such sinnes, as euen the remembrance of them might make our bones to tremble, by their description we know them, that they are as farre from vs, as the East is from the West, so that wee neede not feare. Neyther speake I this of mine owne head, but by good warrant of the Apostle himselfe, and by the woord of the holie Ghost: for after this heauie threatning, saith not the Apostle to them immediatelie, and saieth hee it not to vs this day, that because wee haue loued Gods Saints, and haue reioyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shall neuer come neare vs? In this perswasion of perfect hope, wee may stand boldlie vnto the latter ende, the scorners and despisers, of whome you shall heare more hereafter, let them looke, and beware of vnrepentaunt sinne. And thus farre of the purpose of the

Apostle,

Apoſtle, by which wee being confirmed, that though wee ſhould fall through many infirmities, yet we can neuer fall away.

We may now more boldlie examine the woords, to learne as GOD ſhall inſtruct vs, what this ſinne is: let vs therefore come vnto the words. *For it is vnpoſsible, that they which are once Lightned, &c.* We ſee here how the Apoſtle ſetteth out the ſinne againſt the holie Ghoſt, ſhewing who they are which commit it, what the ſinne is, and what ende it bringeth. But before wee further examine it, I muſt admoniſh you of two contrarie faultes, which are common vnto vs, in ſpeaking of this matter. The one is too much careleſnes, the other is too much feare. Some of vs ſcarſe hauing any conſcience at all, or any reuerence of Gods ſecret iudgements, being altogether children, and more ignorant than children. If at any time talke bee of diuinitie, ſtreight with careles hearts, and venturous tongues, they are vp with predeſtination, or with ſinne againſt the holy Ghoſt. To theſe men I ſay: it were better for them, that they had neither tongues in their heads, nor hearts in their breaſtes, than that they ſhould continue in this vnreuerend and moſt vngodly vſage: for what doo they elſe but blaſpheme the eternall wiſdome of God. At all his words we ſhould feare and tremble: yet at his greateſt myſteries, wee are careleſſe and mockers. The knowledge of his predeſtination ſhould caſt downe our proud reaſon, euen to the ground, to confes before him, that all his iudgements are vnſearchable, and al his waies are paſt finding out: yet wee like fooles, who though we were braide in a morter, yet would not our fooliſhneſſe depart frō vs: ſo fooliſhly we examine the high iudgements of God, to make thē agreeable to our blockiſh reaſon. Likewiſe, the ſinne againſt the holy Ghoſt, which is mentioned to make vs feare, that wee bee not deſpiſers of the graces of

God: but that we would loue him, and learne all his iudgements, whereby we might assure our selues of his fauour, that we cannot possibly sinne against his spirite, but whether so euer wee fall, hee would raise vs againe: as though this pleased vs not, we make no ende of questioning, whether it be this sinne, or that sinne: when in deede, at all sinnes we make but a mock. This fault (dearely beloued) I beseech you take heede of: pray, that you may cast it from you: then no doubt, in this our matter, the truth which we seeke for, in feare and reuerence, God will reueale it vnto vs. The other fault I spake of, and of which we must take heed, is too much feare: for some of vs, and they of the best of vs, on whome God hath shewed singular mercie, greatlie to humble them so that they couer their faces, and hang downe their heads at the remembrance of their sinnes, and hunger and thirst after the righteousnesse of Christ, they would not haue this spoken of at all, and euerie sounde of the sinne against the holie Ghost dooth wound them as it were to death, for feare least themselues should bee holden in this transgression. To these men what should I say: nay, what can I say? for the summe of all Christ hath saide, and spoken truelie vnto them: *feare not my little flock, for it hath pleased your father to giue vnto you a kingdome:* and if hee haue giuen vnto them a kingdome, purchased with the bloud of his onlie sonne, how should he not giue also vnto them the victorie ouer sinne and death? And now my good brethren and sisters, who so euer you bee, sithe you haue a spirite that desireth knowledge, delighteth in obedience, loueth God, hateth iniquitie: reioyce in this pledge of your saluation, for as the Lord doth liue, neither this sinne nor the shadowe of this sinne, shall come neare vnto you, onelie because it is a saluing medicine to manie of your brethren, when they be sunken deepe in rebellion, and be-

Luk. 12. 32

cause

cause it is the mightie word of the Lord, to crush in peeces the reprobate before him: therefore I beseech you, with glad and faithfull eares, abide the hearing of it, and feare not the smoke, when the fire cannot hurt you. Now, to come to our purpose. In these words of the Apostle, I will shew vnto you first: what manner of men they must needes be, that doo fall into this sinne. Secondly, what manner of sinne it is. Thirdly, with what manner of minde it is committed: whereunto at last I will ad some examples, that you may see more clearely what it is. Touching the persons which sinne against the holy Ghost, they are described thus by their qualities: first, they haue bin once lightned: secondly, they haue tasted of the heauenly gift: thirdly, they haue been made partakers of the holy Ghost: fourthly, they haue tasted of the good word of God, and of the powers of the world to come. Vnto these qualities we may ad more out of other partes of Scripture; in the twelfth of Matthew our Sauiour Christ speaketh of such men thus, that the vncleane spirit is gone out from them, that they are swept and garnished: in the second Epistle of Peter the second Chapter, it is saide of them, that they haue escaped from the filthines of the world, through the knowledge of the Lord, and of our Sauiour Iesu Christ. By these & such like places we may conclude, that God hath many waies made himself known vnto them, that he hath giuen them true vnderstanding, that hee hath quickned their spirits to receiue gladlie his gospel, that they had a feeling of the kingdome of Heauen, that they haue known sinne to be ful of miserie & vexation of spirit, that they haue confessed, there is no ioy but in Christ. This is the state of knowledge to which they were called, & these are the graces which they were indued with; whereby we may first conclude, that Turks & Infidels, that al Atheists & Epicures, they haue not yet sinned a-

gainſt the holy Ghoſt: not Pharaoh a veſſel of Gods wrath, not Sodom & Gomorrha with al their filthineſſe, not Rabſaketh, or any ſuch who would make thēſelues Gods, they haue not ſinned againſt the holy Ghoſt: they are accurſed creatures, and their ſinnes are abhominable; they are bond ſlaues of Satan & ſtrangers from the God of Iſrael: but yet, we may ſay truly: it ſhal be eaſier for all thoſe of Sodome & Gomorha, for Tyre & Sidon in the day of iudgement, than for theſe wicked blaſphemers of the holy ſpirit, which not onely fulfilled the full meaſure of theſe Pagans ſinnes, but haue alſo contemned the graces, which were giuen vnto them, and deſpiſed the ſpirit of which the Pagans were neuer made partakers. Thus briefelie I haue ſet foorth, what manner of men they bee, which may fall away to ſo great confuſion.

And that it may yet bee made more plaine: let vs conſider the words, by which the Apoſtle deſcribeth them. The firſt marke of them is, that they be lightned: that is, indued with the knowledge of God: not onely by the Heauens, which declare his glorie; nor by the firmament, which ſheweth his work: nor by any of Gods creatures, in which his eternall power and Godhead dooth appeare, and ſhine: and of which light, all nations are made partakers, but they are alſo lightned with his holy word, which is a lanthorne to their feete, and a light vnto their ſteppes, and haue heard his Goſpell preached vnto them, vnto the which they haue agreed, that it is the woord of life. The ſecond note of them, is, that they haue taſted of the heauenly gift: the heauenly gift is the life and great ſaluation that is in Chriſt Ieſu, by whome wee are reconciled, which likewiſe our Ioh. 4. Sauiour Chriſt calleth the gift of God, ſpeaking to the woman of Samaria: and this is that knowledge, into which they are lightned by the Goſpell, and this they doo not onlie

lie knowe, but of this gift they haue also tasted, which is, they haue gladly sometime receiued it, and reioyced in it, like as our Sauiour Christ describeth them by the parable of the stonie ground, that incontinentlie with ioy, they receiue the seede: and which also he noteth in the Pharisels, Matth. 13. speaking of Iohn Baptist which was a shining lamp among them, and they for a season did reioyce in his light. The third note of these men, is, that they haue been partakers of the holie Ghost. Which is, that many graces of the spirite of God haue been giuen vnto them, as these two aboue named, that they are lightned with knowledge, and reioyce in their vnderstanding, which is neither of flesh nor bloud, nor of the will of man, but of the holie Ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euen as hee will: these things or any of them, when they haue receiued to the praise of God, and glorie of his holie name they are made partakers of the holie Ghost, and they are blessed with heauenly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that he first spake of, that they were lightned, that is, that they had knowledge of God, not only by his creatures, but much more by his word.

But here naming, *the good word of God*, he noteth especially the Gospell, by comparison with the lawe: as if hee should say: they haue knowne God, not onely by his lawe, which is fearefull to the sinner: but by a more sweete vnderstanding of the Gospell, which saieth: *Come vnto me all you that labour and are laden*, so calling it *the good word*, as that which is glad tydings of saluation: and therefore also good because they haue tasted it good and ioyfull, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man.

The fifth and last note, here set foorth, is, that they know and confesse, that this Gospell hath in the ende eternal life: and Christ is a mightie Sauiour, who will keepe for euer those whome hee hath purchased: and hee nameth the World to come, because the spirit hath lightned them, to see the latter ende of this corruptible World, and to know assuredly, that here they haue no dwelling citie: but another habitation is made for Gods chosen, not with mortall hands, but euerlasting in Heauen; and calling it *the powers*, because it is made so strong in Christ Iesu, that it can neuer be assaulted; for all power is giuen vnto him, in Heauen and in Earth: and hee hath made that heauenlie citie glorious for his Saints throughout all worlds.

Thus hath the Apostle described those persons, whom hee biddeth beware that these fall not back to change so great glorie into endlesse shame; for if they will turne these things vpside downe, and the graces that they had receiued to Gods glorie, abuse them to the reproach of his holie name, it is vnpossible, they should rise againe by repentance.

And thus farre, of the persons, what giftes they haue receiued; wherein yet let vs vnderstand a great difference betweene these men which fall away, and the giftes which are in Gods elect that cannot perish, nor euer sinne against the holy Ghost.

First in the measure of grace, that they haue receiued, there is great difference, or rather no comparison: then, their obedience, according to this grace, is nothing like. The wicked, are but lyghtned with the beginnings of the Gospel, the elect are more instructed in the mystery of godlinesse. The wicked haue but tasted of the life that is in Christ, the elect liue not themselues, but Christ liueth in them. The wicked are but a little made partakers of the

spirit

spirit by some gifts of grace that are within them: the elect are watered so farre with the spirit, that they be baptised into the death of Christ, to die vnto sinne, to liue vnto righteousnesse, so that sinne shall not reigne in the mortall bodie. The wicked haue but tasted the Gospell of Christ, and his sauing health; the elect are fed with his mercies, and still they hunger and thirst after his righteousnes, and see with exceeding ioy, the height, the bredth, the length, the depth, of the mysterie of their redemption. The wicked haue felt the world to come, and haue for a little while delighted in it; the elect haue conuersation there altogether, and with great gladnesse looke from thence for a Sauiour, that this life, it is not deare vnto them, but they will hold it foorth in their hands to all persecutions, to finish the short course that they haue here with ioy. These are great differences, but the greatest is yet behind: the wicked, they are straungers, euen from the wombe, not ingraffed into the bodie of Christ, nor haue any feeling of election in themselues; but the godlie are indued with faith and assured hope, that if this earthlie tabernacle bee dissolued, they haue a dwelling place with God himselfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is vnshaken, they despise the world; when this is assaulted, then is their sorrow: but the wicked, it is not so with them; their hope is not this, for their ioy is onlie here: when they haue examined the secrets of their owne hearts, they shall rather finde that their bellie is their God: for, notwithstanding, all the gifts of God that they haue receiued; yet they want this measure of faith, by which they are perswaded that God is their God, and their delight is all in the Lord alone.

And againe, the obedience that they shewe in their life, it is not the true obedience that God requireth, as their faith

is no true faith; for God requireth this alone, that wee loue him with all our heart, with all our ſoule, with all our ſtrength, with all our vnderſtanding: and that we loue our neighbour as our ſelfe: but this loue is not in them, nor they haue not this end of all their workes, that they may glorifie God in all their life: the ioyes of heauen doo ſomewhat mooue them, and the paines of hell doo much aſtoniſh them: they ſee and knowe that Gods maieſtie is vnſpeakable, and his glorie infinite, his fauour is better than life, and his diſpleaſure is vntollerable, the glorie of his preſence, the fierceneſſe of his wrath: theſe things doo touch them, becauſe they would eſcape his iudgement; ſo ſtill it is themſelues that they loue. If there were, neither heauen nor hell, they would not care for God, nor Chriſt: ſo (as I ſaid) this is all their obedience, becauſe they loue themſelues; but the godlie, they obey for the loue of God; their owne ſoule is not ſo deare vnto them, as the name of the Lord, to ſee it glorified; nor their owne life is precious vnto them, if the powring of it out, may bee to the praiſe of his holie name. Thus much of the difference betweene the good and euill, as touching the graces of God, which they haue both receiued: whereby we ſee plaine, that faith and loue are two eſpeciall properties, by which the good and euill are diſtinguiſhed, & by which we may trie our ſelues, if we bee lightened, as the wicked, or as the elect of GOD. Now let vs ſee the manner of rebellion, how farre they fall away: firſt, we muſt obſerue what poynts the Apoſtle hath before named: in the beginning of the Chapter, he mentioneth repentance from dead workes, faith toward God, the doctrine of baptiſme, and laying on of hands, and reſurrection from the dead, and eternall iudgement, which here he calleth the beginning & foundation of Chriſtian amitie: then, he ſpeaketh of an apoſtacie or falling away from all

theſe

these poynts here named, euen from the foundation & first beginnings of the christian faith, so that all the former light is quite put out, and the first vnderstanding is all taken away: they laugh now at repentance, and the first faith they accompt it foolishnes; they esteeme not of our baptisme, no more than of the washing of their hands; and for any confirmation or solemne receiuing them into the Church of God, they care not for it; the resurrection of the dead doth but feed them with merrie conceites, they thinke pleasantlie with themselues, what manner of bodies they shal haue: the eternall iudgement though it make them sometime afraid, yet they incourage themselues againe, and say, tush, it is a great way off: thus haue they turned light into darknesse, knowledge into ignorance, hope into error, faith into infidelitie, glorie into shame, and life into death. Speake to them of the Sonne of God, they make a iest with the man of Galile: tell them of the Sauiour of the world, they will call him the Carpenters sonne: such a generall apostacie the Apostle speaketh of, and this he calleth the fall from which man cannot rise againe by repentance; for how can they repent, when the Apostle noteth them by this marke among other, that they are fallen from repentance; they are now (as S. Paule saith) past sorrowe for their sinnes, and as it is in the 2. to the Romanes, they haue a heart that cannot repent: So saith S. Peter, that they haue such eyes as cannot cease from sinning. When they haue done all things that are abominable, yet they will say, wherein haue we sinned? so they contemne, because they are in the depth, and they cannot returne because they shall finde no grace: they haue sinned against the holie Ghost, and condemnation is their portion; they shall neuer repent, but fall into iudgement: and thus farre of their sinne, how great it is.

The third thing we haue here to consider, is, with what mind

mind they doo commit this great ſinne which here the Apoſtle ſetteth out, with theſe wordes: they crucifie againe vnto themſelues the ſonne of God, and make a mocke of him: which, what can it bee els, but euen with the ſpirit of the diuell (as S. Paule ſaith) to ſay that Chriſt is accurſed: for was he not made vpon his croſſe, a curſe for vs, that we might bee made righteouſneſſe to God through him? they that crucifie him againe, ſay they not againe, that he hath a diuell, that by Beelzebub the prince of the diuels he caſteth out diuells? doth not their heart loade him againe with all opprobrie and ſhame? and where it is ſaid, they doo this vnto themſelues, it noteth how deſirouſlie and willinglie, and with what conſent of mind they doo it, euen ſo as they would againe haue the croſſe of Chriſt a mocking ſtocke in the world: thus their owne conſcience is their accuſer of moſt wicked rebellion againſt God. This alſo appeareth plaine in the 12. Chapter of S. Mathew, where when our ſauiour Chriſt will accuſe the Phariſeis of this great ſinne, it is ſaid, that he ſawe their thoughts. So, in the Acts of the Apoſtles, where the graces of God are magnified, by the preaching of Paule and Barnabas, it is ſaid of the Iewes, that when they ſawe it, they were full of enuie, rayling, and gainſaying all that Paule and Barnabas had taught. So againe, Paule ſaith to Elymas: O thou that art full of all ſubtiltie and miſchiefe. And it is written of Saule King of Iſrael, who ſo highlie hated and perſecuted Dauid, yet he ſaid: Behold, I knowe that thou ſhalt be King, and that the kingdome of Iſrael ſhall be eſtabliſhed in thy hand: by theſe places it is cleare, that their conſcience and heart, filled with enuie and malice, doo make them, with all greedineſſe, to commit abomination. And according as they haue thus caſt off God, ſo God againe hath caſt off them, and giuen them vp to their owne vile affections: ſo that it is come vn-

Act. 13. 5.

Act. 13. 10.

1. Sam. 27. 21.

to

to them, according to the old prouerbe: The dogge is returned to his vomite; and the ſwine that is waſhed, to the wallowing in the mire: their hearts are as fat as brawne, that they cannot repent; and their faces as braſſe, that they cannot bee aſhamed; and therefore their ſinne is written with an yron penne, and grauen with the poynt of a Diamond, that it may bee kept in remembrance before the Lord.

And heere againe wee ſee; the weake conſciences that tremble for feare of their tranſgreſsions, and mourne all the day for feare of their ſinnes: they are ſo farre off, from the ſinne againſt the ſpirit of God, that the ſpirit crieth in their behalfe: Comfort ye, comfort ye my people (ſaith your God) ſpeake comfortablie to Ieruſalem, and crie vnto her, that her warfare is accompliſhed, and her iniquitie is pardoned; for ſhe hath receiued of the Lord double for all her ſinne. Their godlie ſorrowe hath brought foorth their repentance, which is vnto ſaluation; and whereof againe, they ſhall neuer repent them. Neither let them here be diſcouraged with the examples of Eſau, Iudas, or any ſuch, who may ſeeme to haue been ſorrowfull; for they were not ſorrowfull for their ſinnes, as it is plainlie teſtified of Eſau, that he contemned his birthright, but they lamented their ruine and condemnation: neither did they loue God, but hated their owne puniſhment: neither did they ſtriue againſt ſinne, but gaue vnto it a kingdome, with power and will to ſerue it. But we that feele the lawe of the ſpirit, ſtriuing againſt the law of the fleſh, and in all our ſinnes can ſay with S. Paule, that which we would not doo, that we doo: ſurelie, we know no ſinne againſt the holie Ghoſt: we are ſinners, but as Paule was, though our ſinnes be mo in number, and greater in weight; yet God our father, through his ſonne Ieſu Chriſt, doth pardon vs, and forgiue vs all our Eſa.40.1.

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transgtesions. Now, beside all this that we haue hetherto spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holie Ghost, not against the Godhead of the holie Ghost; for the same God is also Father and Sonne; nor against the person of the holie Ghost; for it is no greater than the person of the Father, and of the Sonne; but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that we contemne and despise them, tread them vnder feet, accompt them prophane, and malitiously carrie them away to all wantonnesse. This then is sinne against the holie Ghost; in a continuall apostacie, and generall falling from God, to sinne against thine owne conscience, so that thou despise the graces of God which he had giuen thee to the setting out of his praise, & turne them to the contempt of his maiestie and glorie. Now, a word or two, to shewe this sinne by examples, and so we will make an end. Our first example, let it be Satan himselfe, and the Angels which did fall with him: how could they be but lightened which dwelt in the presence of the father of light? and what outward temptation could they possiblie haue, which neuer had enemie beside themselues? nothing could possiblie be in these, but an apostacie, or falling from God; after which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnes, and withholding the honour which they knewe to bee due vnto him for their creation: thus sinning against the spirit of God, they were cast down into horrible death; neither did euer God giue vnto them a redeemer, by whom they arise again through repentance. Other examples are not easilie found, which are cleare and manifest before vs; yet in many, some appearances are, by which we may iudge, and not lightlie be deceiued. Caine slue his brother Abel, and wherefore did he slay him? be-

cause

cauſe his brothers works were good, and his were euill. A horrible ſinne, to hate not the man, but the vertue of the man, and to hate it ſo deadlie, that the bond of brotherhood could not pacifie it: neither did he this of ignorance, for God inſtructed him, bad him leaue off his anger, and lift vp his countenance; why ſhould he bee malicious to his good brother? neither was he prouoked by any outward thing vnto it; for Abel was obedient to him, as his elder brother; neither did Abels vertue hurt him, but that in well dooing he might bee alſo accepted: but the author of ſinne, who wrought in his malicious heart, made him haue no regard of all this: one purpoſe he had, and that he held, except his brother would bee wicked, he would haue no peace with him.

Another example wee haue in the Scribes and Phariſeis; they knewe Chriſt came from God, and that his miracles were wrought by the ſpirit of GOD: and as Pilate iuſtlie accuſeth them, of enuie and malice they ſought to put him to death; their conſcience accuſed them in all their doings; they corrupted Iudas with monie, to betray him; they hired againſt him falſe witneſſes; they bribed the ſoldiers after his glorious reſurrection, that yet they ſhould ſay, his diſciples ſtole him away by night.

This great, wilfull, malicious working againſt the ſonne of God, of men vtterlie fallen away from the liuing God, our Sauiour Chriſt calleth it ſinne againſt the holie Ghoſt. To theſe (I thinke) wee may adde Iulianus the Emperour, who for his moſt wilfull renouncing of the Lord Ieſu, is called to this day the Apoſtata, who was accompted at the firſt, as Hilarius calleth him, a gratious and religious Emperour, but after being ſpoiled by philoſophie and vaine deceit, he began to accompt the word of God to bee but fooliſhnes, perſecuted the profeſſours of it with many mockes

and

and taunts, that they muſt doo good for euill, and bleſſe where they were curſed; and all his life made a mocke of Chriſt, calling him in reproach the Carpentars ſonne, and the man of Galilie, for no occaſion but onelie for this, becauſe he would malitiouſlie ſtriue againſt Chriſt, as plainly appeareth in his laſt words, now euen dying, when he lifted his face vp to the heauens and ſaid: O man of Galilie, now thou haſt got the victorie.

Thus by examples I haue ſhewed that, which before we heard in the word, that the ſinne againſt the Holie ghoſt, is a generall apoſtacie from God, with wilfull malice and an vnrepentant heart to perſecute his trueth vnto the end: from which ſinne (dearelie beloued) as we are bound daylie to pray that God of his mercie would keep vs farre from it: ſo in the name of God I dare promiſe vnto you, that as many of you as feare at the remembrance of it, you are as farre from it, as the Eaſt is from the Weſt: for this ſinne is a mocking and ſcoffing at the ſonne of God; it is not a weeping and mourning, leaſt you ſhould fall into it. Now let vs pray. &c.

FINIS.

The Prayer which M. Deering vſed before his Lectures.

O Lord God, which haſt left vnto vs thy holy Word to bee a lanterne vnto our feete, and a light vnto our ſteppes, giue vnto vs all, thy holy ſpirit: that out of the ſame Word we may learne What is thy eternall will, and frame our liues in all holie obedience to the ſame, to thy honor and glorie, and increaſe of our faith, through Ieſus Chriſt our Lord, Amen.

To The Reader.

Gentle Reader, I thought good, to ſet down an excellent ſpeech, vttered by the Authour of this booke a little before his death: whereby thou maiſt clerely ſee and learne, that there is a ſweete peace in death, to all ſuch as painefullie ſerue the Lord in life. For he being raiſed vp in his bed, and his friend requeſting him to ſpeake, the ſunne ſhone on his face, and therby tooke occaſion thus to ſay.

THere is but one Sunne that giueth light to the World: there is but one righteouſnes: there is but one communion of Saints. If I were the excellenteſt creature in the world: If I were as righteous as Abraham, Iſaac, and Iacob (for they were excellent men in the World) yet we muſt all confeſſe that we are great ſinners, and that there is no ſaluation but in the righteouſnes of Ieſus Chriſt. And wee haue all need of the grace of God. And for my part, as concerning death, I feele ſuch ioy of ſpirit, that if I ſhould haue the ſentence of life on the one ſide, and the ſentence of death on the other ſide, I had rather chooſe a thouſand times (ſeeing GOD hath appoynted the ſeparation) the ſentence of death, than the ſentence of life.

M. Deerings words ſpoken on his death bed at Toby, *the 26. of Iune.* 1576.

GOd forgiue me my negligence, that I haue not vſed the precious gifts of God laid vp within me, more to his glorie in my time: yet I thanke God that I haue not vſed them in vaine glorie, or to pleaſe the vaine affections of men.

After my death my enemies wil become my friends; except ſome that know me not, and thoſe which haue no feeling of the trueth: for I haue faithfullie ſerued the Lord and our Prince in a good conſcience.

A Preacher ſaying to him, it is for thee a great bleſſing that thou ſhalt depart in peace, and go from manie troubles that brethren ſhall beare and ſee. He anſwered, I ſhall goe from many troubles, and leaue many behind me.

If the Lord hath appoynted that his Saints ſhall ſup together; why goe I not to them: but if there bee any doubting or ſtaggering, our Lord reueale the trueth.

Hearing one ſay, hee hoped that in his ſilence his mind neuertheles was exerciſed in godlie meditation. He anſwered: as a poore fraile man and the leaſt of all the elect Saints; yet beleeuing and looking on Chriſt my ſaluation.

We ſhall all meete together with the ſweet harmonie of the mightie Lord of hoſts.

What a clowd of witneſſes is here?

Yet a little while, and we ſhall ſee our hope.

We haue ouer taken the ends of the world, which is come vpon vs; and we ſhall quicklie receiue the ends of our hope which we haue waited for.

Afflictions

Afflictions, ſicknes and paine, are but the worlds portion from the Lord.

It is not to begin for a moment, but to continue in the feare of God all our daies; for in the twinckling of an eye we ſhall be taken away.

Dallie not with the word of God, make not light of it.

Bleſſed are they that vſe their tongues well when they haue it.

E. D.

T. N. On Edward Deering.

DEering, in earthlie life thy heauenlie voyce did teach
The ruth of ſinnes, the trueth of endles grace:
And with thy voyce thy life conſpired to preach
The praiſe of God, with longing to embrace
The ſweete delights wherein his Saints abound:
O bleſſed Organ of ſo noble ſound.

When thou didſt crie repentant griefe for ſinne,
When with inſpired breath from ghoſt diuine
Thy mouth powrde foorth what heart did feele within,
Thy deepe deſire to draw men to incline
Their liſtening ſoules vnto the healthfull word:
O happie they that turnd vnto the Lord.

And when thou didſt his mercie ſweete proclame,
And didſt with thankefull and delightfull voyce
Set foorth the honour of his ſauing name,
To quench deſpaire and make the heart reioyce:
O happie hearers of ſo ioyfull newes,
Vnhappie wretches that ſuch ioyes refuſe.

O happie thou, and all that ſhall with thee
Well followe him that led and is the way:
They followe well whom he hath bleſt to ſee
The path, and truſt the guide that cannot ſtray.
Oh, well he liued whom God did ſo applie:
Oh well he died that liues eternallie.

We thanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy ſpeech, thy trauaile in his ſeruice rife,
Thy writings left whereby we ſtill be taught.
And in thy death Gods holie name be bleſt:
O bleſſed dead that in the Lord doo reſt.

FINIS.

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